Comprehensive Rulings on

Taharah and Salah

Based on the Qur'an and the Sunnah

By Abdulbadie Yahya

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Translated by Haya M. Eid

In the Name of Allah, the Most Gracious, the Most Merciful

"And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it."

(Translated Meanings of Al-Hashr 59:7)

Malik ibn Al-Huwairith narrated that the Messenger of Allah (PBBUH) said:

"Pray as you have seen me praying."

(Reported by Al-Bukhari, hadith no. 631)

In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah. We praise Him, seek His Aid, beg for His Forgiveness, and ask for His Guidance. We seek refuge with Allah from the evils of our souls and the wickedness of our deeds. He whom Allah guides, no one can misguide, and He whom He misguides, no one can guide.

We send blessings and peace upon our Prophet Muhammad, the Last of all Prophets and Messengers and the best of all humankind. He conveyed the message, fulfilled the entrusted duty, and advised the *Ummah* (worldwide Muslim nation). He left us on a clear and bright path, whose night is like its day. No one can deviate from it except one who is doomed. O Allah, reward our Prophet (PBBUH) with the best reward that You may grant to a Prophet and Messenger on behalf of his followers.

O Allah, send blessings upon him, upon his pure and righteous and rightly guided family and Companions, and upon those who perfectly follow in their footsteps until the Day of Judgement. Truly, they preserved the Sunnah and delivered it to us intact, protected from fabrication, distortion, and loss.

Afterwards ...

The "*Salah* (Prayer)" part of this book was published in Ramadan 1419 - January 1999, then in Rabi` Al-Thani 1424 - June 2003, Allah blessed me with completing the second part of this book, which is "*Taharah* (Ritual Purification)."

I intend by this work Allah's Sake. To broaden the scope of its benefit, I preferred to publish the two parts in one book encompassing a simplified collection of the rulings on *Taharah*

and *Salah* from the two infallible sources of Islamic legislation, which are the Book of Allah and the Sunnah. This is in addition to the words and deeds of the Companions and the consensus of the Muslim scholars.

I ask Allah Almighty that the readers may benefit from this work, for alone He suffices, and He is the Best Lord and the Best Disposer of affairs.

O Allah, make us among those who, when they know, they act; and when they act, they are sincere; and when they are sincere, they are recorded with You among those who are accepted, O Lord of the worlds. O Allah, please respond to my supplication.

My final supplication is that all praise be to Allah, the Lord of the worlds.

The humbled servant who needs the forgiveness of his Almighty Lord.

Abdulbadie Yahya

14 Rabi` Al-Thani 1424

14 June 2003

Part One: *Taharah* (Ritual Purification)

First Section

1. Absolute (Natural) Water
2. Used Water
3. Water That Is Mixed with a Pure Substance
4. Water That Is Exposed to Impurity
5. Leftover Water

1. Absolute (Natural) Water

The ruling pertaining to natural water is that it is pure and purifies other things. Its types are as follows:

a. **Rainwater, snow, and hail:** The evidence of their purity is derived from Allah's Book, that is His Saying: "…and He caused water (rain) to descend on you from the sky, to clean you thereby…" (Translated meanings of Al-Anfal 8:11) And His Saying: "…and We (Allah) send down pure water from the sky." (Translated meanings of Al-Furqan 25:48)

   According to the Sunnah, there is the hadith narrated by Abu Hurairah, in which he said: "The Messenger of Allah (PBBUH) would remain silent for a short while between the *Takbir* (saying: "*Allahu Akbar* [Allah is the Greatest]" at commencing the prayer) and the recitation of the Qur'an. I asked, 'O Messenger of Allah, what do you say during the period of silence you observe between uttering [the Opening] *Takbir* and reciting the Qur'an.' He (PBBUH) replied, 'I say: O Allah, distance me from my sins as You have distanced the east from the west. O Allah purify me of my sins as a white garment is purified of filth. O Allah, wash away my sins with snow, water, and hail.'" (Reported by Muslim, hadith no. 589)

b. **Sea water**: This is based on the hadith narrated by Abu Hurairah, stating: "A man asked the Messenger of Allah (PBBUH), saying, 'O Messenger of Allah, we travel by the sea and take with us a small quantity of water. If we use it for *Wudu'* (ablution), we will suffer from thirst. Can we perform *Wudu'* using sea water?' The Messenger (PBBUH) replied, 'Its

water is purifying, and its dead creatures are lawful to eat.'" (Reported by Muslim, hadith no. 589)

c. **Zamzam water:** This is based on the hadith narrated by Ibn `Abbas that when he brought the Prophet (PBBUH) a bucket of Zamzam water, he (PBBUH) drank it while standing. (Reported in *Mishkat Al-Masabih*, hadith no. 4268)

d. **Water that changes due to staying long without being used:** Or water that mixes with a pure object that cannot be separated from it, such as tree leaves. Such water is pure because, according to the consensus of Muslim scholars, it is contained under absolute water.

2. Used Water

It is the [excess] water that drips from the body parts of a person while performing *Wudu'* or *Ghusl* (full ritual bath). The ruling pertaining to it is that it is pure like absolute water. Considering its origin, which is pure.

Describing the *Wudu'* of the Messenger of Allah (PBBUH), Al-Rabi` bint Mu`auwidh said: "He (PBBUH) wiped over his head with the ablution water that remained in his hands." (Reported by Ahmad) According to another version, she said: "The Prophet (PBBUH) wiped over his head with the water remaining in his hands." (Reported by Abu Dawud, hadith no. 130)

It was reported that both `Ali and Ibn `Umar opined that if a person had forgotten to wipe over his head (during *Wudu'*) and found some wetness in his beard, it would be sufficient for him to

wipe his head with that wetness. This indicates that they considered used water as purifying. The two Imams Malik and Al-Shafi'i gave the same opinion.

3. Water That Is Mixed with a Pure Substance (Such as Soap and Flour)

The ruling pertaining to such water is that it is pure like absolute water, based on the hadith narrated by Umm `Atiyyah, who said: "The Messenger of Allah (PBBUH) came to us when his daughter (Zainab) died and said, 'Wash her three or five times or more, if you think it necessary, using water and lote leaves. Last of all put camphor (or some camphor). When you finish, inform me.' When we finished, we told him, and he (PBBUH) gave us his waist-wrap and said, 'Shroud her with this.'" (Reported by Al-Bukhari, hadith no. 1253)

It is known that a dead person may only be washed with a pure substance that is suitable for purifying the living.

Another reference supporting this point is the hadith narrated by Umm Hani' that the Messenger of Allah (PBBUH) performed *Ghusl*, he and [his wife Lady] Maymunah from a single vessel – a bowl in which there were traces of dough. (Reported by Al-Nasa'i, hadith no. 240)

In these two hadiths, the water was mixed with something pure that changed it, but it is still apparently considered absolute water.

4. Water That Is Exposed to Impurity

Water into which an impure substance has fallen is either one of two cases:

Either the impurity changes the water's taste, color, or odor. Or the water's taste, color, or odor does not change because of the impurity that has fallen into it, and it remains as it is.

1. If the impurity changes the water's taste, color, or odor, it is not permissible to purify oneself with it by unanimous agreement of Muslim scholars.

2. If the impurity does not change the water's taste, color, or odor, it is pure and purifying, whether the water's quantity is large or small, because of the hadith narrated by Abu Hurairah, in which he said: "A Bedouin urinated in the [Prophet's] mosque and some people rushed to beat him. The Prophet (PBBUH) said, 'Leave him alone and pour a bucket of water over it (i.e., the urine). Indeed, you have been sent to make things easy (for people) and not to make them difficult.'" (Reported by Al-Bukhari, hadith no. 220)

Also, Abu Sa`id Al-Khudri narrated: "It was said, 'O Messenger of Allah, can we perform *Wudu'* out of Buda`ah Well, which is a well into which menstrual rags, dead dogs, and stinking things [carried off by the floods] were thrown?'[1] The Messenger of Allah (PBBUH) replied, 'Water is pure and is not defiled by anything.'" (Reported by Abu Dawud, hadith no. 66)

[1] People used to get rid of these impure things by dumping them in the desert or at the courtyards of their homes. Floods would then sweep these impurities off the roads and courtyards and throw them into this well. People were not throwing filth into the Buda`ah Well intentionally.

This signifies that the amount of water in Buda`ah Well was large enough not to be contaminated by the impurities that were carried off by the floods and dumped into it.

This was the opinion upheld by Ibn `Abbas and Abu Hurairah from among the Companions, and Al-Hasan Al-Basri, Sa`id ibn Al-Musayyib, and `Ikrimah from among the Followers (the generation after the Companions of the Prophet PBBUH).

5. Leftover Water

The water left over in a vessel after drinking.

1. The Leftover Water of a Human Being

The ruling pertaining to the water that a human leaves over is that it is pure whether it belongs to a Muslim, a non-Muslim, a *Junub* (person in a state of post-sexual connection impurity), or a menstruating woman. On this point, Lady `Aishah narrated: "I would drink while I was menstruating, then hand it (the vessel) over to the Prophet (PBBUH), who would put his mouth where mine had been and drink." (Reported by Muslim, hadith no. 300)

2. The Leftover Water of Animals Whose Flesh May Be Eaten

The ruling pertaining to it is that it is pure since the animal's saliva is produced from pure meat. Accordingly, water left over by any animal whose meat may be eaten is pure. It is permissible to drink it and perform *Wudu'* (ablution) with it.

3. The Leftover Water of a Mule, a Donkey, or a Predatory Animal or Bird

The ruling pertaining to it is that it is pure based on the hadith narrated by Jabir ibn `Abdullah in which he said: "The Messenger

of Allah (PBBUH) was asked, 'Can we perform *Wudu'* with the water that donkeys leave over?' He replied, 'Yes, and with what all beasts of prey leave over.'" (Reported in *Mishkat Al-Masabih*, hadith no. 484)

Moreover, Abu Sa`id Al-Khudri narrated that the Prophet (PBBUH) was asked about the water basins located between Makkah and Madinah, which were visited by beasts of prey, dogs, and donkeys, and about using them to purify oneself. He (PBBUH) replied: "Whatever they (these animals) carry in their bellies is for them, and whatever is left over is for us, and is pure." (Reported by Ibn Majah, hadith no. 519)

4. The Leftover Water of a Cat

The ruling pertaining to it is that it is pure based on the hadith narrated by Kabshah bint Ka`b ibn Malik, the wife of Ibn Abu Qatadah, in which she said: "Abu Qatadah (my father-in-law) visited me, and I poured out water for him to use for *Wudu'*. A cat came to drink, so he tilted the vessel for it until it drank its full. He (Abu Qatadah) saw me looking at him and he asked, 'Are you surprised, my niece?' I said, 'Yes.' He said that the Messenger of Allah (PBBUH) said, 'It (the cat) is not impure; it is one of those (male or female animals) who go round among you.'" (Reported by Abu Dawud 75)

5. The Leftover Water of a Dog or a Swine

The water left over by a dog is impure because of the hadith narrated by Abu Hurairah, in which the Prophet (PBBUH) said: "When a dog drinks out of a vessel belonging to any of you, one must wash it seven times." (Reported by Al-Bukhari, hadith no. 172) As for the leftovers of a swine, they are impure because a swine is a very filthy and dirty animal.

Second Section

Chapter One: Types of Impurities

Chapter Two: How to Purify What Gets Contaminated with Impurity

Chapter Three: Etiquette of Relieving Oneself

Chapter Four: *Sunan-ul-Fitrah*[1]

[1] Natural hygiene.

Chapter One: Types of Impurities

1. Dead animals
2. Blood
3. Pork
4. Human Vomit, Urine, and Excrement
5. *Wady*[1]
6. *Madhy*[2]
7. *Maniy*[3]
8. Urine and Dung
9. *Jallalah*[4]
10. Alcoholic Drinks
11. Dogs

[1] Thick white secretion discharged after urination.
[2] Thin white viscid fluid secreted due to sexual thoughts or desire.
[3] Sperm/vaginal secretions that are released on orgasm.
[4] Domesticated animals fed on impurities.

Chapter One: Types of Impurities

Allah (Exalted be He) says: "Forbidden to you (for food) are dead animals, blood, the flesh of swine…" (Translated meanings of Al-Ma`idah 5:3)

1. Dead Animals

Dead animals include all animals or birds, whose meat may be eaten, that die without being slaughtered in an Islamic way. Included under the ruling of dead animals is any part that is cut off from the animal while it is alive. It is considered impure based on the hadith narrated by Abu Waqid Al-Laythi that the Messenger of Allah (PBBUH) said: "Whatever (portion) is cut off from an animal while it is alive is dead meat." (Reported by Al-Tirmidhi, hadith no. 1480)

Excluded from this ruling are the following:

a. Dead creatures that do not have flowing blood, such as ants, bees, and the like; they are pure. If they stand on something, such as food or drink, and die in it, they do not make it impure.

b. Dead fish and locusts; they are pure based on the hadith narrated by Ibn `Umar that the Messenger of Allah (PBBUH) said: "Two types of dead animals and two types of blood have been made permissible for us. The two types of dead animals are fish and locusts, and the two types of blood are the liver and the spleen." (Reported by Ibn Majah, hadith no. 3314)

c. The bones, horns, nails, hair, feathers, and skin of dead animals are pure. There is no evidence of their impurity.

Ibn `Abbas narrated: "The freed slave-girl of [Lady] Maymunah was given a goat in charity, but it died. The Messenger of Allah (PBBUH) happened to pass by that (carcass). Upon this, he (PBBUH) said, 'Why did you not take off its skin? You could put it to use, after tanning it.' They (the Companions) replied, 'It is dead.' He (PBBUH) said, 'Only eating it is prohibited.'" (Reported by Muslim, hadith no. 363)

Moreover, Ibn `Abbas said: "What is forbidden of dead animals is that (portion) which may be eaten, which is the meat. The skin, bones, wool, and hair are *Halal* (lawful)." (Reported by Al-Bayhaqi)

In short: That which is lawful is that which Allah has declared to be lawful in His Book, and that which is forbidden is that which Allah has declared to be forbidden in His Book. That which He has remained silent about are the things He has pardoned.

2. Blood

Blood is impure, whether it is spilled out blood like the blood that flows from a slaughtered animal or blood that pours forth like the menstrual and postpartum bleeding. It is impure, except that a small amount of it is excused. It was authentically reported that `Umar ibn Al-Khattab prayed while his wound was gushing blood.

- The blood of fleas and the blood or pus that flows from boils is excused if it is in small amounts.

- The eminent scholar Ibn Taymiyyah said: "A garment must be washed to remove any matter, pus, or suppuration [that affected it]. Despite this, there is no evidence of the impurity of these discharges."

3. Pork

Pork is impure because of Allah's Saying: "Say (O Muhammad), 'I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure." (Translated meanings of Al-An`am 6:145) The most important fact that can be learned from the previous ayah is that the three types of food stated are impure and unclean.

4. Human Vomit, Urine, and Excrement

Human vomit, urine and excrement are agreed upon by Muslim scholars to be impure. However, a small amount of vomit is excused. As for the urine of a young child, who has not yet eaten food and is fed on breastfeeding, it is sufficient to clean off whatever has got on one's garment by sprinkling it with water. This is based on the hadith narrated by Umm Qais who said that she brought a young son of hers, who was not yet weaned, to the Messenger of Allah (PBBUH) who made him sit on his lap. The child urinated on his (the Prophet's) garment. So, he (PBBUH) called for some water and sprinkled it on it, but he did not wash it. (Reported by Al-Nasa'i, hadith no. 302)

Expanding further on this point, the Messenger of Allah (PBBUH) said: "The urine of a boy should be sprinkled over with water, and the urine of a girl should be washed." (Reported by Ibn Majah, hadith no. 527)

This hadith shows that sprinkling water for purification is sufficient as long as the child is fed on breastfeeding only. However, if the child eats food for nourishment, the garment that has been stained with urine must be washed.

5. *Wady*

Wady is a thick, white secretion that comes out after urinating, and it is impure. Lady `Aishah said: "As for *Wady*, it comes out after urinating. A man should wash his penis, and a woman should wash her vagina. Then they should perform *Wudu'*, but they do not have to take a bath." Ibn `Abbas said: "Wash your penis or your testicles and perform *Wudu'* as you would for *Salah* (prayer)."

6. *Madhy*

Madhy is a sticky, white fluid that is emitted when thinking about sexual relations or during foreplay. Both men and women experience this fluid, but women experience it more. A person does not feel it coming out because it is not accompanied by feelings of pleasure. It is impure according to the consensus of Muslim scholars. If it affects the body, it is necessary to wash off whatever drops that have defiled one's body. If it affects one's clothing, it is sufficient to sprinkle water over it.

`Ali said: "I was a man who emitted *Madhy* (prostatic fluid) frequently, so I requested a man to ask the Prophet (PBBUH) [on my behalf] about that because I was too shy to ask him because of being married to his daughter. He (PBBUH) replied, 'Perform *Wudu'* after washing your penis.'" (Reported by Al-Bukhari, hadith no. 269)

Sahl bin Hunaif said: "I suffered from an excessive and troubling emission of *Madhy*. I was performing *Ghusl* often because of it. I complained about that to the Messenger of Allah (PBBUH) who said, 'You only need to perform *Wudu'* for that.' I said, 'O Messenger of Allah, what should I do if some of it gets on my garment?' He said, 'It is sufficient for you to take a handful of water and sprinkle it on whatever areas of your garment you see that they have been affected.'" (Reported by Al-Tirmidhi, hadith no. 115)

7. *Maniy*

Some scholars have considered *Maniy* impure, but the most likely opinion is that it is pure. It is recommended to wash it if it is wet and to scrub it if it is dry, based on the hadith narrated by Lady `Aishah in which she said: "I used to scrape the semen off the garment of the Messenger of Allah (PBBUH) thoroughly and then he (PBBUH) would pray in it." (Reported by Muslim, hadith no. 288)

Ibn `Abbas narrated that the Messenger of Allah (PBBUH) was asked about the semen that gets on clothing. He (PBBUH) replied: "It is like mucus and spitting. It is sufficient for you to wipe it clean with a rag." (Reported by Al-Daraqutni, vol. 1, p. 124)

8. Urine and Dung

Either the urine and dung belong to an animal whose meat may be eaten, or the urine and dung belong to an animal whose meat may not be eaten.

a. Urine and Dung of an Animal Whose Meat May Be Eaten

They are pure, according to the opinion stated by Imams Malik, Ahmad, and a group of Shafi'i jurists. Ibn Taymiyyah said that none among the Companions said that they are impure, as supported by the hadith narrated by Anas: "Some Bedouins from `Urainah tribe came to the Prophet (PBBUH) and became Muslims, but the climate of Madinah did not suit them. Their skin turned yellow, and their stomachs became swollen. So, the Messenger of Allah (PBBUH) directed them to go to some milch she-camels of his and told them to drink their milk and urine until they recovered." (Reported by Al-Nasa'i, hadith no. 4035)

This hadith indicates the purity of a camel's urine. By *Qiyas* (analogy), the same can be said about the urine of animals whose meat may be eaten.

a. Urine and Dung of an Animal Whose Meat May Not Be Eaten

They are both impure, based on the hadith narrated by Ibn Mas`ud, who said: "The Prophet (PBBUH) went out to relieve himself and asked me to bring him three stones [to purify himself with]. I found two stones and looked for a third, but I could not find any. I picked up a dried piece of dung and brought them to him. He (PBBUH) took the two stones and threw away the dung and said, 'This is a filthy thing.'" (Reported by Al-Bukhari, hadith no. 156)

9. *Jallalah*

Jallalah refers to animals that feed on excrement, such as camels, cows, sheep, chickens, geese, and other animals whose meat may be eaten. It is forbidden to eat their meat unless they are kept away from excrement for a period of time and fed pure fodder, so their meat becomes good (clean) to eat.

- Ibn `Abbas narrated that the Messenger of Allah (PBBUH) prohibited drinking the milk of an animal that feeds on filth. (Reported by Abu Dawud, hadith no. 3786) According to another narration, he (PBBUH) forbade riding an animal that feeds on filth. (Reported by Abu Dawud, hadith no. 2557)

- `Abdullah ibn Amr ibn Al-`As narrated that the Messenger of Allah (PBBUH) forbade eating the flesh of domestic asses and the animals that feed on filth: both riding them and eating their flesh. (Reported by Abu Dawud, hadith no. 3811)

10. Alcoholic Drinks

Alcoholic drinks are considered impure according to the dominant majority of Muslim scholars. The evidence for their impurity is the Almighty's Saying: "O you who have believed, indeed, *Khamr* (intoxicants), gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are an abomination of Satan's handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful." (Translated meanings of Al-Ma'idah 5:90)

11. Dogs

Dogs are impure and their saliva is also impure, based on the hadith narrated by Abu Hurairah that the Prophet (PBBUH) said: "The cleansing of the vessel belonging to one of you, after it has been licked by a dog, is to wash it seven times, using soil for cleansing at the first time." (Reported by Muslim, hadith no. 279)

If a dog licks a bowel containing some solid food, the portion of food affected by its saliva should be thrown away as well as the surrounding area. The rest may be used depending upon its original state of purity before the dog licked it. It is noteworthy that washing the vessel with soil means mixing dust with water within it until the water becomes cloudy.

Chapter Two: How to Purify What Gets Contaminated with Impurity

1. Purifying One's Body and Clothing

2. Purifying the Earth

3. Purifying Ghee and Similar Products

4. Purifying the Skin of a Dead Animal

5. Purifying One's Sandals or Shoes

6. General Issues

Chapter Two: How to Purify What Gets Contaminated with Impurity

1. Purifying One's Body and Clothing

If one's body or clothing is affected by visible impurity, it must be washed with water until the impurity is removed. If after washing there remains a trace that is difficult to remove, it is excused. However, if the impurity is not visible, such as urine, it is sufficient to wash it even once, based on the hadith narrated by Asma' bint Abu Bakr, who said: "A woman came to the Messenger of Allah (PBBUH) and said, 'Menstrual blood may get onto the clothes of any one of us. What should she do with it?' He (PBBUH) replied, 'She should scratch it, then rub it with water, then wash it, then pray in it.'" (Reported by Muslim, hadith no. 291)

– If impurity affects the hem of a woman's garment, the earth shall purify it, as it was narrated that a woman said to Umm Salamah, the Prophet's wife: "I am a woman whose garment drags, and I may walk through a dirty place." Umm Salamah replied: "The Messenger of Allah (PBBUH) said, 'That (clean place) which comes after it shall purify it.'" (Reported by Al-Tirmidhi, hadith no. 143)

2. Purifying the Earth

Any impurity that affects the ground is purified by pouring water over it, as narrated on the authority of Abu Hurairah, who said: "A

Bedouin urinated in the [Prophet's] mosque and some people rushed to beat him. The Prophet (PBBUH) said, 'Leave him alone and pour a bucket of water over it (i.e., the urine). Indeed, you have been sent to make things easy (for people) and not to make them difficult.'" (Reported by Al-Bukhari, hadith no. 220)

The earth is purified by drying with sun rays if the impurity is liquid, as it was narrated on the authority of Lady `Aishah that she said: "Purification of the earth is by drying up [with sun rays]." But if the earth is dry and solid, the impurity must be removed.

3. Purifying Ghee and Similar Products

Ghee can be either solid or liquid.

a. If the ghee is solid:

The impure thing and the areas around it must be thrown away and the rest may be used, based on the hadith narrated by Ibn `Abbas, on the authority of Lady Maymunah, that the Prophet (PBBUH) was asked about a mouse that fell into ghee, so he (PBBUH) said: "Take out the mouse and throw away the ghee around it and eat what is left." (Reported by Al-Bukhari, hadith no. 235)

b. If the ghee is liquid:

The dominant majority of Muslim jurists are of the opinion that the ghee becomes completely impure when it comes into contact with impurity. However, a group of scholars are of the opinion that it is not impure unless its color or taste changes due to the

impurity that has fallen into it, for coming under the same ruling as water. This was the opinion held by Ibn `Abbas and Ibn Mas`ud.

4. Purifying the Skin of a Dead Animal

The skin of a dead animal is purified by tanning it, as narrated by Ibn `Abbas that the Messenger of Allah (PBBUH) said: "When the skin is tanned it becomes purified." (Reported by Muslim, hadith no. 366)

5. Purifying One's Sandals or Shoes

If one's shoes get contaminated with impurity, they can be purified by rubbing them on the ground until all traces of impurity disappear. Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When any of you treads with his sandals on something unclean, the earth will render them purified." (Reported by Abu Dawud, hadith no. 385)

- Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "When one of you comes to the mosque, let him turn up his shoes and look at them, and if he sees something dirty on them let him wipe it on the ground, then let him pray wearing them." (Reported by Abu Dawud, hadith no. 650)

- This means that the sole is a place that repeatedly comes into contact with impurity while walking on the ground. Wiping it with the ground purifies it, just as using stones during *Istijmar* (cleansing the private parts with a hard material after

urination or defecation) is sufficient since they repeatedly come into contact with the impurity.

6. General Issues

a. If the spot of impurity on one's garment is concealed and cannot be discerned, one must wash their whole garment. Purity cannot be certain except by washing it all.

b. If a worshiper finishes their prayer and then sees impurity on their garment or body which they did not know about before the prayer, or they knew about it and forgot it, or they were not able to remove it before the prayer, their prayer is valid. They do not have to repeat it. This is the opinion held by many of the Companions and Followers (the generation after the Companions of the Prophet).

c. If something falls on a person which they do not know what it is, whether water or urine, they do not have to inquire what it is. If they insist, the person responsible does not have to answer them even if he knows that it is impure. In this case, they do not have to wash it.

d. If, at night, something wet falls on a passerby or stains the hem of their clothing which they do not know what it is, they do not have to smell it to know what it is. This is based on an account reported from `Umar ibn Al-Khattab that he was passing by one day when something fell on him from a downspout. He was with a companion of his. His companion asked: "O owner of the downspout, is your water pure or impure?" `Umar interjected: "O

owner of the downspout, do not tell us." Then `Umar and his companion continued their way.

f. A clothesline: If an impure garment is hung on it, then the sun or wind dries it, it becomes pure. There is nothing wrong with hanging a pure garment on it after that.

g. Mud of the street: If mud gets on a person's feet or garment, they will not become impure unless there is clear impurity (such as sewage water), based on the account narrated by Kumayl ibn Ziyad, who said: "I saw `Ali wading through the rain mud, then he entered the mosque and prayed without washing his feet."

Chapter Three: Etiquette of Relieving Oneself

1. Remove Impurity from the Front and Back Passage (Urethra and Anus)

2. Avoid Cleansing Yourself with Your Right Hand

3. Sprinkle Water over Your Private Parts and Pants

4. Purify Your Hand after *Istinja'*[1]

5. Avoid Urinating while Standing

6. Put Your Left Foot First When Entering the toilet

7. Avoid Relieving Yourself at Places Where People Take Shade or Walk

8. Avoid Urinating in Your Bath Place

9. Venerate the *Qiblah*[2]; Do Not Face it or Turn Your Back to It

10. Keep Yourself away from People and Well Concealed from Plain Sight

11. Refrain from Speaking Completely

[1] Cleansing the private parts with water after urination or defecation.
[2] Ka`bah-direction faced in prayer.

12. Utter Aloud the *Basmalah*[1] and *Isti`adhah*[2]

13. Do Not Take with You Anything that Carries Allah's Name

[1] Saying: "*Bismillah Al-Rahman, Al-Rahim* [In the Name of Allah, the Most Gracious, the Most Merciful]."

[2] Seeking refuge with Allah from Satan.

Chapter Three: Etiquette of Relieving Oneself

There are specific etiquette principles and manners taught by the Sunnah (acts, sayings, or approvals of the Prophet PBBUH) that must be observed and followed when a person wants to urinate or defecate.

1. Remove Impurity from the Front and Back Passage (Urethra and Anus)

This procedure should be done after relieving oneself, using a hard material that removes impurity, such as a stone or a handkerchief, or with water only, or with both together. Lady `Aishah narrated that the Prophet (PBBUH) said: "When one of you goes to relieve himself, he should take with him three stones with which to cleanse himself, for they will be sufficient to purify him." (Reported by Al-Nasa'i, hadith no. 44)

- Anas said: "When the Messenger of Allah (PBBUH) went to the privy, I along with another boy used to carry a vessel of water and a pointed staff (to use as *Sutrah*: barrier placed in front of a person praying), and he would cleanse himself with the water." (Reported by Al-Bukhari, hadith no. 152)

- Ibn `Abbas narrated: "The Messenger of Allah (PBBUH) passed by two graves and said, 'These two are being punished, but they are not being punished for something that was difficult to avoid. As for this one, he used not to take precautions to avoid (his body or clothes getting soiled by) urine, and this one used

to walk around spreading malicious gossip.'" (Reported by Al-Nasa'i, hadith no. 31)

– Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Avoid urine, for most of the torment of the grave is because of it." (Reported in Bulugh Al-Maram, hadith no. 103)

2. Avoid Cleansing Yourself with Your Right Hand

This precaution helps keep the right hand away from direct contact with impurities. It was said to Salman Al-Farisi: "Your Prophet has taught you everything, even how to defecate." Salman replied: "Yes. He (PBBUH) has forbidden us to face the *Qiblah* (Ka`bah-direction faced in Prayer) when defecating or urinating, or to clean ourselves using the right hand, or to clean ourselves with less than three stones, or to clean ourselves with dung or a bone." (Reported by Muslim, hadith no. 262)

– The Prophet's wife, Lady Hafsah, said: "The Prophet (PBBUH) used to use his right hand for eating, drinking, making *Wudu'*, getting dressed, and giving and taking things, and he (PBBUH) used to use his left hand for other things." (Reported by Abu Dawud, hadith no. 32)

3. Sprinkle Water Over Your Private Parts and Pants

This step can be done after having performed *Istinja'* (cleansing the private parts with water after urination or defecation) to remove any obsessive thoughts or confusion about the validity of cleansing. Any wetness the person finds after *Istinja'* is the result of sprinkling this water. This is based on the hadith narrated by Sufyan ibn Al-Hakam that the Prophet (PBBUH) urinated, then he performed *Wudu'* and sprinkled water on the private parts of his body. (Reported by Abu Dawud, hadith no. 168) Ibn `Umar used to clean his private parts until his pants were wet.

4. Purify Your Hand after *Istinja'*

After cleansing the private parts with water, the person should wash their hand with soap or something similar to remove the dirt or bad smell that has stuck to it, based on the hadith narrated by Abu Hurairah who said: "When the Prophet (PBBUH) went to the privy, I brought him water in a small vessel or a skin and he cleaned himself, after which he wiped his hand on the ground. I then brought him another vessel and he performed *Wudu'*." (Reported by Abu Dawud, hadith no. 45)

5. Avoid Urinating while Standing

Doing so is contrary to dignity. There is also fear that some urine may splash on the person or the surrounding area. If the person

takes care that no splashing occurs, it is permissible. However, Lady `Aishah said: "Whoever tells you that the Messenger of Allah (PBBUH) urinated standing up, do not believe him; for he would not urinate except while sitting." (Reported by Al-Nasa'i, hadith no. 29) Imam Al-Nawawi said: "I prefer urinating while sitting, but standing is permissible. Both are authentically reported from the Messenger of Allah (PBBUH)."

6. Put Your Left Foot First When Entering the Toilet

While stepping into the toilet, the person should say: "O Allah, I seek protection of You from evil and the evil ones." (Reported by Al-Bukhari, hadith no. 6322) When stepping out of the toilet, they should put the right foot first and say: "Grant me Your Forgiveness." This is based on the hadith narrated by Lady `Aishah that when the Prophet (PBBUH) came out of the privy, he (PBBUH) would say: "Grant me Your Forgiveness." (Reported by Ibn Majah, hadith no. 300)

According to another narration, when the Prophet (PBBUH) exited the privy, he would say: "Praise is to Allah Who has relieved me of impurity and given me good health." (Reported by Ibn Majah, hadith no. 301)

7. Avoid Relieving Yourself at Places Where People Take Shade or Walk

This is based on the hadith narrated by Abu Hurairah that the Messenger of Allah (PBBUH) said: "Avoid the two things that provoke curses [from people]." They (the Companions) asked: "O Messenger of Allah, what are the two things that provoke curses?" He (PBBUH) replied: "Relieving oneself in the street where people walk or in the places where they seek shade." (Reported by Muslim, hadith no. 269)

8. Avoid Urinating in Your Bath Place

The prohibition also includes urination in stagnant or running water. `Abdullah ibn Mughaffal narrated that the Prophet (PBBUH) said: "Let no one of you pass water where he bathes and then washes himself or performs *Wudu'* in it, for all *Waswasah* (doubts or doubtful thoughts) [about the validity of the purification process] come from it." (Reported in Mishkat Al-Masabih, hadith no. 353)

- Jabir ibn `Abdullah narrated that the Messenger of Allah forbade urinating into stagnant (standing) water. (Reported by Muslim, hadith no. 281) Al-Tabarani also reported on the authority of Ibn `Umar the prohibition of relieving oneself under fruit trees and beside the bank of a flowing river.
- However, if the bathing place is supplied with a drain (for draining urine), urinating in it is not *Makruh* (disliked).

9. Venerate the *Qiblah*; Do Not Face It or Turn Your Back to It

This is based on the hadith narrated by Abu Hurairah that the Prophet (PBBUH) said: "I am like a father teaching you. When any one of you goes to the privy, let him not face towards the *Qiblah* nor turn his back towards it." (Reported by Al-Nasa'i, hadith no. 40)

This prohibition applies if the person is relieving himself in an open area, and no screen stands between him and the *Qiblah* to conceal him from it. However, if the person is in a building, this becomes permissible based on the account narrated on the authority of Marwan Al-Asfar, who said: "I saw Ibn `Umar making his camel kneel facing towards the *Qiblah*, then he sat down urinating in its direction. I said, 'O Abu `Abdul-Rahman, has this not been forbidden?' He replied, 'This has only been forbidden in open spaces. If there is something between you and the *Qiblah* that screens you, there is nothing wrong with it.'" (Reported by Abu Dawud, hadith no. 11)

10. Keep Yourself Away from People and Well Concealed from Plain Sight

Privacy is mandatory when relieving oneself, especially when defecating, so that no sound is heard, and no offensive smell is detected. This is based on the hadith narrated by Jabir ibn `Abdullah, who said: "We went out on a journey with the Messenger of Allah (PBBUH), and he (PBBUH) would not relieve

himself until he had disappeared and could not be seen by anyone." (Reported by Ibn Majah, hadith no. 335)

11. Refrain from Speaking Completely

Whether it is *Dhikr* (Remembrance of Allah) or otherwise, a person must stop speaking and not return any greeting, nor respond to the muezzin on hearing him by repeating the words of the azan after him. Ibn `Umar narrated that a man happened to pass by the Messenger of Allah (PBBUH) when he was urinating and greeted him with peace, but he did not respond to his greeting. (Reported by Muslim, hadith no. 370)

However, it is permissible to do what is necessary, such as guiding a blind person who may fall. Or if the person sneezes, he should praise Allah in his heart without moving his tongue.

- Abu Sa`id Al-Khudri narrated that he heard the Messenger of Allah (PBBUH) say: "No two men should go together to relieve themselves, having uncovered their private parts and are talking, for Allah detests this (action)." (Reported by Abu Dawud, hadith no. 15)
- The apparent indication of this hadith is that speaking is *Haram* (prohibited), but according to the consensus of Muslim scholars doing so is rather *Makruh* (disliked).

12. Utter Aloud the *Basmalah* and *Isti`adhah*

Basmalah (saying, "*Bismillah Al-Rahman, Al-Rahim* [In the Name of Allah, the Most Gracious, the Most Merciful]") and *Isti`adhah* (seeking refuge with Allah from Satan) should be uttered upon entering the privy, and when rolling up one's clothes if the person is relieving himself in an open space. This is based on the hadith narrated by Anas, who said: "Whenever the Prophet (PBBUH) wanted to enter the privy, he (PBBUH) would say, 'O Allah, I seek refuge with You from evil and the evil ones (i.e., male and female devils)." (Reported by Al-Bukhari, hadith no. 6322)

13. Do not Take with You Anything that Carries Allah's Name

This is based on the hadith narrated by Anas that whenever the Prophet (PBBUH) entered the privy, he would take off his ring (engraved with the words 'Muhammad is the Messenger of Allah'). (Reported by Ibn Majah, hadith no. 303)

When entering the privy, it is even more proper and required to avoid taking a small copy of the Qur'an in one's pocket.

Chapter Four: *Sunan-ul-Fitrah* (Natural Hygiene)

1. Shaving the Pubic Hair and Plucking the Armpit Hair

2. Trimming the Nails and Cutting the Mustache

3. Taking Care of One's Hair

4. Leaving Gray Hair in the Beard or the Head

5. Using Musk and Other Fragrant Perfumes

6. Letting the Beard Grow and Leaving it

7. Circumcision

Chapter Four: *Sunan-ul-Fitrah*

Allah Almighty chose specific laws and codes of behavior for His Prophets, applied and followed by people as rituals that occur frequently and distinguish the followers of each nation from others. These special practices of every nation are called *Sunan-ul-Fitrah*.

1. Shaving the Pubic Hair and Plucking the Armpit Hair

Shaving, cutting, or plucking is sufficient to clean both areas of hair.

2. Trimming the Nails and Cutting the Mustache

This is based on the hadith narrated by Abu Hurairah that the Prophet (PBBUH) said: "Five practices are characteristic of *Fitrah* (i.e., natural hygiene): Clipping the nails, trimming the mustache, plucking the armpit hair, shaving the pubic area, and circumcision." (Reported by Al-Nasa'i, hadith no. 5044)

Anas said: "The Messenger of Allah (PBBUH) set for us a time limit regarding trimming the mustache, clipping the nails, shaving the pubic region, and plucking the armpit hair; none of these should be neglected for more than forty days." (Reported by Al-Nasa'i, hadith no. 14)

Therefore, it is *Mustahab* (desirable) to shave the pubic hair, pluck the armpit hair, clip the nails, and trim the moustache to accomplish cleanliness. Indeed, leaving hair in these areas of the body causes distress and depression. The maximum limit for neglecting hair in these areas is forty days. There is no excuse for leaving it after this.

3. Taking Care of One's Hair

If the hair of the head is left to grow long, it should be kept neat by oiling and combing it frequently, as narrated by Abu Hurairah that the Prophet (PBBUH) said: "Anyone who has hair should honor it." (Reported by Abu Dawud, hadith no. 4163)

- `Ata' ibn Yasar said: "The Messenger of Allah (PBBUH) was in the mosque when there entered a man whose head and beard were disheveled. The Messenger of Allah (PBBUH) gestured at him to arrange his hair and beard. When he had done so and returned, the Messenger of Allah (PBBUH) said, 'Is that not better than one of you coming with his hair unkempt, as if he were a devil.'" (Reported in Mishkat Al-Masabih, hadith no. 4486)

- Abu Qatadah narrated that he had long thick hair. He asked the Prophet (PBBUH) about it, and he told him to take care of it and comb it every day. (Reported in Al-Nasa'i, hadith no. 5237) Hence Abu Qatadah used to sometimes apply oil twice a day (i.e. apply oil and comb it) because of the Prophet's order (PBBUH).

– Ibn `Umar narrated that the Messenger of Allah (PBBUH) forbade *Qaza`* (that is, shaving part of a boy's head and leaving part). (Reported by Muslim, hadith no. 2120)

4. Leaving Gray Hair in the Beard or the Head

Women and men are equal in this regard, based on the hadith narrated by `Amr ibn Shu`aib on the authority of his father on the authority of his grandfather that the Prophet (PBBUH) said: "Do not pluck out grey hairs, for they are the light of a Muslim (on the Day of Resurrection). Anyone whose hair turns grey in Islam, for each grey hair he will have one good deed recorded for him, one bad deed will be erased from him, and he will be raised one degree in status because of it." (Reported in *Mishkat Al-Masabih*, hadith no. 4458)

– However, it is permissible to dye gray hair with henna or yellow color based on the hadith narrated by Abu Hurairah that the Messenger of Allah (PBBUH) said: "The Jews and the Christians do not dye their hair, so be different from them." (Reported by Al-Bukhari, hadith no. 5899)

5. Using Musk and Other Fragrant Perfumes

Wearing perfume can help lift the spirit and invigorate the body. Anas narrated that the Messenger of Allah (PBBUH) said: "Of the things of this world, women and perfume have been made dear to me, and my comfort lies in praying." (Reported by Al-Nasa'i, hadith no. 3939)

– Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Anyone who is offered perfume should not refuse it for it is light to carry and smells pleasant." (Reported by Abu Dawud, hadith no. 4172)

– Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "The best of perfume is musk." (Reported by Al-Nasa'i, hadith no. 1905)

6. Letting the Beard Grow and Leaving It

A beard is a manifestation of dignity and a symbol of perfect manhood and virility. Ibn `Umar narrated that the Messenger of Allah (PBBUH) said: "Do the opposite of what the polytheists do; let the beard grow long and clip the moustache." (Reported by Al-Bukhari, hadith no. 5892)

7. Circumcision

For males, it is cutting the foreskin covering the glans, so that dirt does not collect in it. Removing the foreskin allows the person to perfectly clean himself from urine and ensures that the pleasure of conjugal intercourse is not diminished.

Evidence of the legitimacy of male circumcision is found in the hadith narrated by Abu Hurairah that the Messenger of Allah (PBBUH) said: "Prophet Ibrahim (Abraham PBBUH) circumcised himself after he had passed the age of eighty years. He circumcised himself with an adze." (Reported by Muslim, hadith no. 2370)

- As for the hadiths about female circumcision, they are weak and none of them are authentic.

Third Section: *Wudu'*

Chapter One: Legitimacy of *Wudu'*

Chapter Two: Merit of *Wudu'*

Chapter Three: Obligatory Acts of *Wudu'*

Chapter Four: Supererogatory Acts of *Wudu'*

Chapter Five: Invalidators of *Wudu'*

Chapter Six: Things that Do Not Invalidate *Wudu'*

Chapter Seven: Acts of Devotion that Require *Wudu'*

Chapter Eight: Conditions for which *Wudu'* is Recommended

Chapter Nine: Wiping over *Khuffs* (leather socks), Socks, Footwear, and Wraps

Chapter One: Legitimacy of *Wudu'*

1. Evidence from Allah's Book

2. Evidence from the Sunnah

3. Evidence through *Ijma`* (Consensus of Scholars)

Chapter One: Legitimacy of *Wudu'*

Wudu' (ablution) is a purification process that involves washing the face, hands, and feet, and wiping over the head with water. The pieces of evidence for its legitimacy are as follows:

1. Evidence from Allah's Book

Allah's Saying: "O you who believe! When you intend to offer *Salah* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (Translated meanings of Al-Ma'idah 5:6)

2. Evidence from the Sunnah

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Allah will not accept the *Salah* (prayer) of any one of you if he breaks wind, until he performs *Wudu'*." (Reported by Al-Bukhari, hadith no. 6954)

3. Evidence through *Ijma`*

Muslim scholars have agreed on the legitimacy of *Wudu'* since the time of the Messenger of Allah (PBBUH) to this day, so *Wudu'* has become known as a necessary and established part of the Islamic religion.

Chapter Two: Merit of *Wudu'*

Many hadiths were narrated about the excellence of *Wudu'*, including:

1. Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Shall I tell you something by which Allah erases the sins and raises the ranks (of people in Paradise)?" They (the Companions) replied: "Yes, O Messenger of Allah." He (PBBUH) said: "Doing *Wudu'* properly at times when it is difficult to do so, taking many steps to the mosque, and waiting for prayer after prayer. That is (equivalent to) constantly guarding the frontier." (Reported by Muslim, hadith no. 251) The meaning is that taking care to be always ritually pure, frequenting mosques, and waiting there for the next prayer, one prayer after another, is equivalent to *Jihad* (striving or fighting in Allah's Cause).

2. `Abdullah Al-Sunabihi reported that the Messenger of Allah (PBBUH) said: "When the believing servant performs *Wudu'* and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose and blows it out, his sins come out from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When he washes his feet, his sins come out from his feet, even from beneath his toenails. Then his walking to the mosque and his *Salah* (prayer) will earn extra merit for him." (Reported by Ibn Majah, hadith no. 282)

Chapter Three: Obligatory Acts of *Wudu'*

1. Setting Up Intention

2. Washing the Face Once

3. Washing the Hands up to the Elbows

4. Wiping over the Head

5. Washing the Feet up to the Ankles

6. Performing the Steps in Close Sequence

Chapter Three: Obligatory Acts of *Wudu'*

Wudu' (ablution) consists of obligatory parts. If any part of them is omitted, *Wudu'* is not accomplished and is not considered valid according to the *Shari`ah* (Islamic law).

1. Setting Up Intention

Intention is an act of the heart in which the tongue has no role. It is accompanied by a will directed towards doing the action, which is performing *Wudu'*, in compliance with Allah's Command.

Pronouncing the intention is not permissible. `Umar ibn Al-Khattab narrated that the Messenger of Allah (PBBUH) said: "Deeds are according to intentions, and each person will have but that which he intended…." (Reported by Al-Bukhari, hadith no. 1)

2. Washing the Face Once

The borders of the face are lengthwise from the top of the forehead to the bottom of the beard and, widthwise, from the earlobe to the earlobe.

3. Washing the Hands up to the Elbows

The elbow is the joint between the upper arm and the forearm.

4. Wiping over the Head

Wiping over the head is accomplished by placing the wiping part, which is the palm, on the part the needs to be wiped, which is the head, and then passing the wetness in the palm over the head. This step does not necessitate wiping all over the head, as wiping part of the head is sufficient, according to the Almighty's Saying: "...وَامْسَحُوا بِرُءُوسِكُمْ..." (Al-Ma'idah 5:6)

Three ways to wipe over the head have been authentically reported from the Messenger of Allah (PBBUH).

a. Wiping over the entire head

Describing how the Prophet (PBBUH) wiped over his head during *Wudu'*, `Abdullah ibn Zaid said: "The Messenger of Allah (PBBUH) wiped over his head with his hands, moving them forward and backward. He started (PBBUH) at the front of his head until he moved them (his hands) to the nape of his neck. Then he brought them back to the place where he had started." (Reported by Al-Tirmidhi, hadith no. 32)

b. Wiping over the turban alone

- `Amr bin Umayyah said: "I saw the Prophet (PBBUH) passing wet hands over his turban and *Khuff*s (leather socks)." (Reported by Al-Bukhari, hadith no. 32)

- Bilal ibn Rabah narrated that the Messenger of Allah (PBBUH) wiped over his *Khuff*s and his head cover. (Reported by Al-Tirmidhi, hadith no. 101)

c. Wiping over the forelock and the turban

- Al-Mughirah ibn Shu`bah narrated that the Prophet (PBBUH) performed *Wudu'*, passing wet hands on his forelock, over the turban, and over the two *Khuffs*. (Reported by Muslim, hadith no. 274)

- However, if the apparent meaning of the Qur'anic text "...وَامْسَحُوا بِرُءُوسِكُمْ..." (Al-Ma'idah 5:6) is that it is permissible to wipe over a portion of the head, according to those who opined that the letter ba' here is a portioning preposition, it has not been reported that the Messenger of Allah (PBBUH) limited himself to wiping over a portion of his head during *Wudu'*.

5. Washing the Feet up to the Ankles

`Abdullah bin `Amr narrated: "The Prophet (PBBUH) stayed behind us on a journey and then caught up with us, and we were late in praying *`Asr* (Afternoon) Prayer. We started doing *Wudu'*, and we were just passing wet hands over our feet (not washing them thoroughly), so he (PBBUH) addressed us in a loud voice, saying twice or thrice, 'Woe to the heels from the fire.'" (Reported by Al-Bukhari, hadith no. 96)

6. Performing the Steps in Close Sequence

There is a sixth obligation that was prescribed by the Messenger of Allah (PBBUH), which is following the proper order of steps, as he (PBBUH) said in one authentic hadith: "We will start with that

with which Allah has started." (Reported by Al-Nasa'i, hadith no. 2970) The practical Sunnah adopted this order, and it was not authentically reported that the Prophet (PBBUH) performed *Wudu'* except in this order.

Wudu' is an act of worship that is based on following the example of the Prophet (PBBUH). It is not permissible to contradict the teachings transmitted from the Messenger of Allah (PBBUH) in this regard.

Chapter Four: Supererogatory Acts of *Wudu'*

1. Uttering *Basmalah*[1]

2. Using *Siwak*[2]

3. Washing the Hands Three Times at the Beginning of *Wudu'*

4. Rinsing the Mouth, and Inhaling Water into the Nostrils and Expelling It Three Times

5. Running Wet Fingers through the Beard and Toes

6. Washing Each Part Three Times

7. Starting with the Right Parts, Rubbing the Parts with Water, and Accomplishing the Steps of *Wudu'* in Close Sequence

8. Wiping the Ears

9. Prolonging the Brightness of the Forehead and that of the Hands and Feet

[1] Saying: "*Bismillah Al-Rahman, Al-Rahim* [In the Name of Allah, the Most Gracious, the Most Merciful]."
[2] Tooth-cleansing stick.

10. Economizing Water Usage even if the *Wudu'* is Being Performed on a Flowing River

11. Supplicating upon Finishing *Wudu'*

12. Praying two *Rak`ah*s after *Wudu'*

Chapter Four: Supererogatory Acts of *Wudu'*

Any action or statement that was authentically reported to be made by the Messenger of Allah (PBBUH) during *Wudu'*, without obligating people to do it or disapproving of those who do not do it.

1. Uttering *Basmalah*

Before starting *Wudu'*, it is permissible and good to utter *Basmalah*, which is saying, "*Bismillah Al-Rahman, Al-Rahim* [In the Name of Allah, the Most Gracious, the Most Merciful]".

2. Using *Siwak*

A small stick called 'toothpick' used to clean the teeth. The best toothpick is a stick brought from the arak tree in the Hijaz. However, this act of Sunnah is fulfilled by anything that removes the yellowness of the teeth and cleanses the mouth, such as a toothbrush and the like.

– Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Were it not that it would cause hardship for my followers, I would have instructed them to use the *Siwak* every time they do *Wudu'*." (Reported by Ahmad, hadith no. 607)

– Lady `Aishah narrated that the Messenger of Allah (PBBUH) said: "*Siwak* is a means of purification for the mouth and is pleasing to the Lord." (Reported by Al-Nasa'i, hadith no. 5) The *Siwak* is always recommended, but it is better during *Wudu'*. It is permissible for the fasting person to use it. `Amr ibn Rabi'ah said: "I have seen the Prophet (PBBUH) more often than I could count using a *Siwak* while he was fasting." (Reported by Al-Tirmidhi, hadith no. 725)

– It is recommended for someone who has no teeth to use his finger to clean his teeth, for Lady `Aishah narrated: "I said, 'O Messenger of Allah, what if a man loses his teeth? Should he use *Siwak*?' He replied, 'Yes.' I asked, 'How?' He (PBBUH) replied, 'He puts his finger in his mouth (and brushes it).'" (Reported by Al-Tabarani, vol. 6, p. 381)

3. Washing the Hands Three Times at the Beginning of *Wudu'*

– Aws ibn Aws Al-Thaqafi said: "I saw the Messenger of Allah (PBBUH) perform *Wudu'*, and he washed his hands three times." (Reported by Ahmad and Al-Nasa'i)

– Abu Hurairah narrated that the Prophet (PBBUH) said: "When one of you wakes up from sleep, let him not dip his hand into the vessel until he has washed it three times, for he does not know where his hand was during the night (while he slept)." (Reported by Muslim, hadith no. 278)

4. Rinsing the Mouth, and Inhaling Water into the Nostrils and Expelling It Three Times

- Laqit ibn Sabirah narrated that the Prophet (PBBUH) said: "When you perform *Wudu'*, rinse your mouth." (Reported by Abu Dawud, hadith no. 144)

- Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When one of you performs *Wudu'*, let him sniff up water into his nose then blow it out." (Reported by Al-Nasa'i, hadith no. 86) It is Sunnah (supererogatory act of worship following the example of the Prophet PBBUH) to inhale water with the right hand and exhale water with the left. It is also Sunnah to exaggerate in doing so when one is not fasting, as narrated by Laqit ibn Sabirah who said: "O Messenger of Allah, tell me about *Wudu.*"' He (PBBUH) replied: "Perform *Wudu'* thoroughly, make the water go between the fingers (and toes), and sniff water deep into the nose unless you are fasting." (Reported by Al-Tirmidhi, hadith no. 788) This indicates that the fasting person may rinse their mouth and nose, but they should not be too thorough in doing so lest the water reach their throat.

5. Running Wet Fingers through the Beard and Toes

Anas said: "When the Messenger of Allah (PBBUH) performed *Wudu'*, he took a handful of water, and putting it under his chin,

made it go through his beard, saying, 'Thus did my Lord command me.'" (Reported by Abu Dawud, hadith no. 145)

Ibn `Abbas narrated that the Messenger of Allah (PBBUH) said: "When you perform *Wudu'*, let the water run between your fingers and your toes." (Reported by Al-Tirmidhi, hadith no. 39) It is preferable to move one's ring or bracelet during *Wudu'*, because doing so is included in the general obligation of making complete and thorough *Wudu'*.

6. Washing Each Part Three Times

Every member should be washed three times based on the hadith narrated by `Amr ibn Shu`aib on the authority of his father, on the authority of his grandfather, that a Bedouin came to the Prophet (PBBUH) to ask him about *Wudu'*, so he (PBBUH) showed him how to perform *Wudu'*, washing each part three times, then he (PBBUH) said: "This is how *Wudu'* should be performed. Anyone who does more than this (i.e., washes more than three times) has done wrong, transgressed, and committed injustice." (Reported by Ibn Majah, hadith no. 422)

– It was authentically reported that the Prophet (PBBUH) performed the steps of *Wudu'* sometimes once each, sometimes twice each, and sometimes thrice each. (Reported by Al-Tirmidhi, hadith no. 45)

7. Starting with the Right Parts, Rubbing the Parts with Water, and Accomplishing the Steps of *Wudu'* in Close Sequence

a. What is meant by starting with the right is washing the right hand or feet before the left one, based on the hadith narrated by Lady `Aishah that she said: "The Messenger of Allah (PBBUH) used to like to start with his right when putting on shoes, combing his hair, purifying himself (making *Wudu'* or *Ghusl*) and in all his affairs." (Reported by Al-Bukhari, hadith no. 168)

b. Rubbing means passing the hand over the washed part while or after washing. `Abdullah ibn Zaid narrated that two third of a *Mudd* (of water; a dry measure of half bushel, 543 grams) was brought to the Prophet (PBBUH) [for ablution], so he (PBBUH) began rubbing his arms. (Reported in *Bulugh Al-Maram*, hadith no. 41)

c. What is meant by close sequence is washing the body parts one after the other. The person performing *Wudu'* must not interrupt the process by an irrelevant action, as this is considered a departure from *Wudu'*.

8. Wiping the Ears

Al-Miqdam ibn Ma`dikarib narrated that the Prophet (PBBUH) wiped his ears inside and outside and put his [index] fingers in his ear holes.

Describing the *Wudu'* of the Prophet (PBBUH), Ibn `Abbas narrated: "He wiped his head and ears with one wipe." (Reported by Abu Dawud, hadith no. 133) That is, he wiped his ears with the water used to wash the head because the ears are part of the head.

9. Prolonging the Brightness of the Forehead and that of the Hands and Feet

What is meant by prolonging the washing of the body parts that must be washed in *Wudu'* is to wash what exceeds the required portion of the face, hands, and feet, that is, washing more than the specified limit.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "My followers will come on the Day of Resurrection with bright faces, hands, and feet from the traces of *Wudu'*. If anyone of you can prolong his areas of brightness, let him do so." (Reported by Muslim, hadith no. 246)

10. Economizing Water Usage even if the *Wudu'* is Being Performed on a Flowing River

Jabir ibn `Abdullah narrated that the Messenger of Allah (PBBUH) used to take a bath with a *Sa`* (of water; 1 Sa` = 3 kg. approx.) and perform *Wudu'* with a *Mudd* (of water; a dry measure of half bushel, 543 grams). (Reported by Abu Dawud, hadith no. 93)

`Abdullah Ibn `Amr narrated that the Messenger of Allah (PBBUH) passed by Sa`d when he was performing *Wudu'*, and he said: "What is this extravagance, O Sa`d?" He replied: "Can there be extravagance in *Wudu'*?" He (PBBUH) said: "Yes, even if you are on the bank of a flowing river." (Reported by Ibn Majah, hadith no. 425)

11. Supplicating upon Finishing *Wudu'*

`Umar ibn Al-Khattab narrated that the Messenger of Allah (PBBUH) said: "Anyone among you who performs *Wudu'*, and performs it thoroughly, then says, 'I testify that there is no god but Allah and that Muhammad is His servant and Messenger', the eight gates of Paradise will be opened for him. He may enter through whichever of them he wishes." (Reported by Muslim, hadith no. 234)

Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "Anyone who makes *Wudu'* and then says, '*Subhanaka Allahumma wa bihamdika, la ilaha illa anta, astaghfiruka wa atubu ilaika* (Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your Forgiveness, and I repent to You),' will have it written for him in a scroll (of deeds), and it will be stamped with a seal which will not be broken until the Day of Resurrection." (Reported in Al-Silsilah Al-Sahihah, hadith no. 2651)

As for supplication during *Wudu'*, nothing of it has been confirmed to be authentically reported from the Messenger of Allah (PBBUH).

12. Praying Two *Rak`ahs* after *Wudu'*

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "O Bilal, tell me of the deed that you have done since entering Islam, for which you most hope to earn reward, for I heard the sound of your sandals in front of me in Paradise." Bilal replied: "I have done no deed which gives me more reason to hope for reward than that of never purifying myself at any time of the night or day without then praying after that purification as much as is ordained for me to pray." (Reported by Al-Bukhari, hadith no. 1149)

`Uqbah ibn `Amir Al-Juhani narrated that the Messenger of Allah (PBBUH) said: "Anyone who performs *Wudu'* and performs it perfectly and then offers two *Ra`kah*s (units or prayer), concentrating on them with his heart and face, Paradise will be guaranteed for him." (Reported by Abu Dawud, hadith no. 906)

Chapter Five: Invalidators of *Wudu'*

1. Anything that Comes out of the Front or Back Passage (Urethra or Anus)

2. Deep Sleep with Lack of Consciousness

3. Loss of Reason

4. Emission of *Maniy*[1]

5. Touching the Private Parts without a Barrier

[1] Sperm/vaginal secretions that are released on orgasm.

Chapter Five: Invalidators of *Wudu'*

There are certain things that invalidate *Wudu'* and make it null and void, and so its objective cannot be accomplished.

1. Anything that Comes Out of the Front or Back Passage (Urethra or Anus)

Urine and feces that are expelled when relieving oneself or the wind that comes out of the back passage (flatulence).

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Allah will not accept the *Salah* of any one of you if he does *Hadath* (passes wind) until he performs *Wudu'* (anew)." (Reported by Al-Bukhari, hadith no. 6954)

Abu Hurairah also narrated that the Messenger of Allah (PBBUH) said: "If one of you feels something (gurling) in his stomach and is not sure whether something came out of him or not, let him not leave the mosque unless he hears a sound or notices a smell." (Reported by Muslim, hadith no. 362)

This hadith shows that *Wudu'* is not invalidated merely by doubt, but rather it is invalidated by becoming certain that a sound or wind has been emitted.

2. Deep Sleep with Lack of Consciousness

Experiencing deep sleep while sitting with the buttocks not firmly resting on the ground [such position invalidates *Wudu'*].

Anas ibn Malik narrated: "The Companions during the lifetime of the Messenger of Allah (PBBUH) used to wait for the *`Isha* (Night) Prayer, so much so that their heads drooped (because of dozing). They would then pray without performing *Wudu'*." (Reported by Abu Dawud, hadith no. 200)

Safwan ibn `Assal narrated: "The Messenger of Allah (peace and blessings of Allah be upon him) used to command us, when we were travelling, not to take off our *Khuff*s (leather socks) for three days and nights, except in the case of *Janabah* (major impurity related to sexual discharge), but not because of passing stool or urine, or sleeping." (Reported by Al-Tirmidhi, hadith no. 3535) Rather, the Companions passed wet hands over their *Khuff*s during *Wudu'*.

3. Loss of Reason

Whether loss of reason occurs due to madness, fainting, drunkenness, or medication, in a small or large degree. It is the same whether the buttocks are firmly resting on the ground or not, because stupor due to these causes is severer than sleep. There is no disagreement among Muslim scholars on this point.

4. Emission of *Maniy*

Without feelings of lust, because if it is accompanied by lust, *Ghusl* (full ritual bath) will be required. The same applies to *Wady* (a thick white secretion discharged after urination) and *Madhy* (thin white viscid fluid secreted due to sexual thoughts or desire).

The evidence for this is the statement of Ibn `Abbas: "As for semen, it is the thing due to which one must make *Ghusl*." As for *Wady* and *Madhy*, he said: "Wash your penis or your testicles and perform *Wudu'* as you would for *Salah*.'"

5. Touching the Private Parts without a Barrier

Whether a person touches their own private parts or someone else's private parts – such as when a mother washes her baby.

1. Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "If one of you puts his hand on his penis with no barrier in between, he must do *Wudu'*." (Reported by Ahmad, hadith no. 8404)

2.`Abdullah ibn `Amr narrated that the Messenger of Allah (PBBUH) said: "Any man who touches his private parts should perform *Wudu'*, and any woman who touches her private parts should perform *Wudu'*." (Reported by Ahmad, hadith no. 7076)

3. Busrah bint Safwan narrated that the Prophet (PBBUH) said: "Anyone who touches his penis should not perform *Salah* until he performs *Wudu'*." (Reported by Al-Tirmidhi, hadith no. 82)

However, the Hanafi jurists opine that touching the penis does not invalidate *Wudu'*. Their evidence is the hadith of Talq ibn `Ali, who asked: "Should a man who touch his penis during the prayer perform *Wudu'*?" The Prophet (PBBUH) replied: "No. It is just a part of you." (Reported in Bulugh Al-Maram, hadith no. 72)

Scholars opine that the hadith that should be acted upon in this regard is that which was narrated by Abu Hurairah and other similar narrations, regarding the invalidation of *Wudu'* due to touching the penis. This is because the hadiths by Abu Hurairah, `Abdullah ibn `Amr, and Busrah bint Safwan came after the hadith narrated by Talq, in which he stated that touching the penis does not invalidate *Wudu'*. The later hadith abrogates the ruling of the previous one as long as it contradicts it, and it is impossible to reconcile them. Moreover, the narration by Talq is classed as *Da`if* (weak).

Chapter Six: Things that Do Not Invalidate *Wudu'*

1. Bleeding from Places Other Than the Front or Back Passage (such as the Nose or a Wound)

2. Vomiting

3. Touching a Woman without a Barrier

4. Eating Camel Meat

5. Doubt after *Wudu'* of Having Passed Wind

Chapter Six: Things that Do Not Invalidate *Wudu'*

1. Bleeding from Places Other Than the Front or Back Passage (Such as the Nose or a Wound)

The ruling is the same whether the blood comes out of a wound or due to a nosebleed, whether it is little or much. It was narrated that Al-Hasan Al-Basri said: "The Muslims continued to pray despite their wounds." It was also narrated that `Abdullah ibn `Umar squeezed a boil and blood came out of it, but he did not perform *Wudu'*. Also, `Umar ibn Al-Khattab prayed while his wound was gushing blood.

2. Vomiting

Whether it is a mouthful or less than this amount, there is no authentic hadith that says it invalidates *Wudu'*.

3. Touching a Woman without a Barrier

1. Lady `Aishah narrated that the Messenger of Allah (PBBUH) kissed her while he was observing *Sawm* (fasting), and he (PBBUH) said: "A kiss does not invalidate *Wudu'* nor does it break the *Sawm* of a fasting person." (As long as it does not arouse the

desire of the man or woman). (Reported by Al-Bayhaqi, hadith no. 446)

2. Lady `Aishah also said: "One night I noticed that the Messenger of Allah (PBBUH) was not in his bed. I reached out looking for him, and my hand touched the soles of his feet. He was in his prayer place and his feet were upright (i.e., he was prostrating), and he was saying, '*Allahumma ini a`udhu bi ridaaka min sakhatika, wa bi mu`aafaatika min `aqubatika, wa a`oudhu bika minka. La uhsi thanaa'an `alayka, anta kamaa athnayta `ala Nafsika* (O Allah, I seek refuge in Your Pleasure from Your Wrath, and in Your Protection (against sin) from Your Punishment. I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself).'" (Reported by Muslim, hadith no. 486)

3. She also said: "I used to sleep in front of the Messenger of Allah (PBBUH) with my feet lying in the direction of his *Qiblah*. When he wanted to prostrate, he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating." (Reported by Al-Bukhari, hadith no. 513)

4. Eating Camel Meat

Eating camel meat does not invalidate *Wudu'*. This is the opinion held by the Four Rightly Guided Caliphs and many of the Companions and Followers (the generation after the Companions of the Prophet). However, there is a hadith that states that *Wudu'* is required due to eating camel meat. Jabir ibn Samurah narrated: "A man asked the Messenger of Allah (PBBUH), 'Should we perform *Wudu'* after eating mutton.' He (PBBUH) replied, 'You

may perform *Wudu'* or not, as you wish.' The man asked, 'Should we perform *Wudu'* after eating camel meat.' He (PBBUH) replied, 'Yes, perform *Wudu'* after eating camel meat.' The man asked, 'Can we offer *Salah* in sheepfolds.' He (PBBUH) replied, 'Yes.' But when the man asked whether they could offer *Salah* in places where camels lie down, he (PBBUH) replied, 'No.'" (Reported by Muslim, hadith no. 360)

5. Doubt after *Wudu'* of Having Passed Wind

- `Abbad ibn Tamim narrated that his paternal uncle asked the Messenger of Allah (peace and blessings of Allah be upon him) about a person who is not sure if he passed wind during the *Salah*. He (PBBUH) replied: "He should not stop praying unless he hears a sound or detects an odor." (Reported by Al-Bukhari, hadith no. 137)

- Abu Hurairah also narrated that the Messenger of Allah (PBBUH) said: "If one of you feels something (gurling) in his stomach and is not sure whether something came out of him or not, let him not leave the mosque unless he hears a sound or notices a smell." (Reported by Muslim, hadith no. 362) What is meant is being certain that gas has been expelled. When a person is certain that impurity has occurred, doing *Wudu'* is obligatory.

- In accordance with the two previous hadiths, mere doubt does not invalidate *Wudu',* whether during *Salah* or outside of it, unless the person is certain that he has actually broken his *Wudu'* by hearing a sound or noticing an odor.

Chapter Seven: Acts of Devotion that Require *Wudu'*

1. *Salah*

2. *Tawaf*

3. Touching the Qur'an

Chapter Seven: Acts of Devotion that Require *Wudu'*

1. *Salah*

Wudu' is required for offering *Salah*, whether it is obligatory, voluntary, or Funeral Prayer. The evidence for that is as follows:

Evidence from the Qur'an: Allah's Saying: "O you who believe! When you intend to offer *Salah*, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (Translated meanings of Al-Ma'idah 5:6)

Evidence from the Sunnah: The Messenger of Allah (PBBUH) said: "Allah does not accept *Salah* without ritual purification or charity from embezzled money." (Reported by Ibn Majah, hadith no. 274)

2. *Tawaf*

Ibn `Abbas narrated that the Prophet (PBBUH) said: "*Tawaf* (circumambulation of the Ka`bah) is a kind of *Salah*, except that you may speak while performing it; but he who speaks must speak only what is good." (Reported by Al-Tirmidhi, hadith no. 960)

3. Touching the Qur'an

`Abdullah ibn Abu Bakr ibn Muhammad narrated that the letter sent by the Messenger of Allah (PBBUH) to `Amr ibn Hazm contained the words: "No one should touch the Qur'an except one who is ritually pure." (Reported in Muwatta' Malik, hadith no. 473)

It can be understood from the previous hadith that only those who are ritually pure may touch the Glorious Qur'an.

Note: The word "*Tahir* (ritually pure)" is a general term that refers to someone who is pure from *Janabah* (major impurity related to sexual discharge), and also to someone who is pure from minor *Hadath* (impurity that necessitates ablution). It is also used to refer to a believer, based on the Almighty's Saying: "Verily, the *Mushrikun* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are impure." (Translated meanings of Al-Tawbah 9:28) Scholars opine that the above-mentioned hadith does not prohibit someone who experienced minor *Hadath* from touching the Qur'an.

As for the Almighty's Saying: "None can touch it but the purified" (Translated meanings of Al-Waqi`ah 56:79), some scholars of *Tafsir* believe that the pronoun 'it' in this ayah refers to *Al-Lawh Al-Mahfuz* (the Preserved Tablet), which is in the hands of the scribes – who are the noble and righteous angels. Therefore, it is permissible for someone in a state of minor *Hadath* to touch the Qur'an and read from it, although it is preferable when reading from a copy of the Qur'an to be pure from minor *Hadath* as well.

Chapter Eight: Conditions for which *Wudu'* is Recommended

1. When Being *Junub*[1]

2. Before Taking *Ghusl* (Full Ritual Bath), whether It Is *Wajib* (Obligatory) or *Mustahab* (Desirable)

3. When Going to Sleep

4. Renewing *Wudu'* for Every Prayer

5. When Remembering Allah Almighty

6. Matters That the Person Performing *Wudu'* Needs to Know

[1] In a state of post-sexual contact impurity.

Chapter Eight: Conditions for which *Wudu'* is Recommended

Wudu' is *Mustahab* (desirable) in many cases, including:

1. When Being *Junub*

If a person in a state of major impurity wants to eat, drink, or have conjugal intercourse again, it is recommended that he perform *Wudu'*.

- `Ammar ibn Yasir said: "The Prophet (PBBUH) permitted the *Junub* person, when he wanted to eat, drink, or sleep, to perform *Wudu'* like that for prayer." (Reported by Al-Tirmidhi, hadith no. 613)

- Lady `Aishah said: "When the Messenger of Allah (PBBUH) was *Junub* and wanted to eat or sleep, he would do *Wudu'* like that for prayer." (Reported by Muslim, hadith no. 305)

- Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "When any of you has intercourse with his wife and wishes to repeat it, he must perform *Wudu'* between the two actions." (Reported by Al-Tirmidhi, hadith no. 141)

2. Before Taking *Ghusl*, Whether it is *Wajib* (Obligatory) or *Mustahab* (Desirable)

Lady `Aishah narrated: "When the Messenger of Allah (PBBUH) performed *Janabah Ghusl* (full ritual bath to cleanse of sexual discharge) he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private parts. Then he would perform *Wudu'* like that for prayer." (Reported by Muslim, hadith no. 316)

3. When Going to Sleep

It is recommended to perform *Wudu'* before sleeping, and it is essential for someone who is *Junub*.

- `Abdullah narrated: "`Umar asked the Prophet (PBBUH), 'Can one of us go to sleep while he is *Junub*?' He replied, 'Yes, if he has performed *Wudu'*.'" (Reported by Al-Bukhari, hadith no. 289)
- Lady `Aishah narrated: "When the Prophet (PBBUH) wanted to sleep while he was *Junub*, he would wash his private parts and perform *Wudu'* like that for prayer." (Reported by Al-Bukhari, hadith no. 288)
- Al-Bara' ibn `Aazib narrated that the Messenger of Allah (PBBUH) said: "When you go to your bed, perform *Wudu'* as you do for prayer, then lie down on your right side and say, '*Allahumma aslamtu wajhi ilayka, wa fawwadtu amri ilayka, wa alja'tu zahri ilayka, raghbatan wa rahbatan ilayka, la malja'a wa laa manjaa minka illa ilayka. Allahumma aamantu bi*

kitaabika alladhi anzalta wa nabiyyika alladhi arsalta (O Allah I submit my face to You, and I entrust my affairs to You, and I rely totally on You in hope and in fear of You. Verily, there is no refuge nor safe haven from You except with You. O Allah, I believe in Your Book which You have revealed and in Your Prophet whom You have sent). Then if you die that night (after reciting this supplication), you will die adhering to the *Fitrah* (i.e., the religion of Islam). Make these the last words that you speak." (Reported by Al-Bukhari, hadith no. 6311)

4. Renewing *Wudu'* for Every Prayer

- `Amr ibn `Amir Al-Ansari narrated: "I heard Anas ibn Malik saying, 'The Prophet (PBBUH) would perform *Wudu'* for every prayer.' I asked, 'What about you, what would you do?' Anas replied, 'We would pray all the prayers with one *Wudu'*, as long as we had not committed *Hadath* (impurity that invalidates ablution).'" (Reported by Al-Tirmidhi, hadith no. 60)
- Ibn `Umar narrated that the Prophet (PBBUH) said: "Whoever performs *Wudu'* while in a state of ritual purity, Allah writes for him ten good deeds on account of it." (Reported by Al-Tirmidhi, hadith no. 59)
- Ibn Buraidah narrated that his father said: "The Messenger of Allah (PBBUH) used to perform *Wudu'* for every prayer. On the day of the Conquest (of Makkah), he offered all the prayers with one *Wudu'*. `Umar said to him, 'You have done something that you never did before.' He (PBBUH) replied, 'I did that deliberately, O 'Umar.'" (Reported by Al-Nasa'i, hadith no. 133)

5. When Remembering Allah Almighty

It is recommended to perform *Wudu'* when mentioning Allah Almighty. However, it is permissible for someone who is ritually pure, or someone who is in a state of minor impurity, or someone who is walking, or someone who is lying down to mention Allah without any *Karahah* (dislike) – because the believer is essentially pure.

- `Ali ibn Abu Talib said: "The Messenger of Allah (PBBUH) used to go to the privy and relieve himself, then come out, and he would eat bread and meat with us and recite the Qur'an. Nothing prevented him from [reciting] the Qur'an except *Janabah* (major impurity related to sexual discharge)." (Reported by Ibn Majah, hadith no. 594)
- Lady `Aishah said: "The Messenger of Allah (PBBUH) used to remember Allah in all his conditions." (Reported by Ibn Majah, hadith no. 302)
- Muhajir ibn Qunfudh said: "I came to the Prophet (PBBUH) when he was performing *Wudu'* and greeted him with peace, but he did not return my greeting. When he (PBBUH) had finished his *Wudu'*, he said, 'Nothing prevented me from responding to your greeting but the fact that I was not in a state of ritual purity.'" According to another narration, he (PBBUH) said: "I dislike mentioning Allah except when I am in a state of ritual purity."

6. Matters That the Person Performing *Wudu'* Needs to Know

a. It is permissible to talk during *Wudu'*. There is no evidence from the Sunnah to prohibit this.

b. If the person performing *Wudu'* doubts the number of times they have washed their body parts, they should proceed on the basis of certainty, which is the lesser number.

c. It is permissible for the person performing *Wudu'* to dry their body parts after having finished all the steps.

d. *Wudu'* is invalidated if there is a barrier (such as a fatty substance, impenetrable by water) on any of the body parts that must be washed in *Wudu'*. As for color or dye alone (such as henna), it does not invalidate *Wudu'*, even if it is impossible to remove it because it does not prevent water from reaching the skin.

e. It is permissible to seek help from others in performing *Wudu'*.

f. A woman who suffers from *Istihadah* (abnormal vaginal bleeding outside the menstrual or post-partum period) or a person who suffers from urinary incontinence or from flatulence should perform *Wudu'* for each prayer, if their excuse is valid at all times. Their prayer is valid as long as the excuse continues to occur.

j. Supplicating when washing the body parts that must be washed in *Wudu'* has no chain of transmission that can be referred to in order to know the validity of such an action, but supplication at the end of *Wudu'* is permissible.

(Please refer to Chapter Four/ Supererogatory Acts of Wudu').

Chapter Nine: Wiping over *Khuffs* (Leather Socks), Socks, Footwear, and Wraps

1. Wiping over the *Khuff*s

2. Wiping over the Socks and Footwear

3. Wiping over Anything that Covers the Feet, Such as Wrappings

4. Conditions for Wiping over the *Khuff*s, Socks, and Footwear

5. The Required Place (Area) of Wiping

6. Period of Wiping

7. Manner of Wiping

8. Things That Invalidate Wiping over the *Khuff*s and Similar Footwear Coming under the Same Ruling

Chapter Nine: Wiping over *Khuff*s, Socks, Footwear, and Wraps

1. Wiping over the *Khuff*s

- It is permissible to wipe over the *Khuff*s while traveling or at home, for men and women, even if they are not walking, whether it is out of need or not. Wiping over the *Khuff*s is established in the pure Sunnah.

- Hammam ibn Harith said: "Jarir ibn `Abdullah urinated, then he performed *Wudu'* and wiped over his *Khuff*s. Someone asked him, 'You do this?' He said, 'Yes, I saw that the Messenger of Allah (PBBUH) passed urine, then performed *Wudu'* and then wiped over his *Khuff*s.'" (Reported by Muslim, hadith no. 272)

- This is the strongest hadith on the permissibility of wiping over the *Khuff*s, because Jarir ibn `Abdullah embraced Islam in the tenth year of the Hijrah, after the revelation of the ayah concerning *Wudu'* in Surat Al-Ma'idah (the 5th chapter of the Qur'an), which dictates the obligation to wash the feet. This hadith also specifies what is stated in the ayah, that the obligation to wash the feet is for someone who is not wearing *Khuff*s.

2. Wiping over the Socks and Footwear

It is permissible to wipe over socks if they are thick and do not reveal what is underneath them.

- Al-Mughirah ibn Shu`bah said that the Messenger of Allah (PBBUH) performed *Wudu'* and wiped over his socks and sandals.

- The *Jawrab* (socks) are covering for the foot made from textile, whereas *Na`al* (slippers or sandals) are a light open shoe leaving the back of the foot uncovered. It has straps that go between the big toe and the toe next to it.

- Permissibility to wipe over socks was authentically reported from many of the Companion, including: `Ali ibn Abu Talib, `Abdullah ibn Mas`ud, Al-Bara' ibn `Azib, Anas ibn Malik, `Umar ibn Al-Khattab, Ibn `Abbas, and `Abdullah ibn `Umar.

- Among the Followers (the generation after the Companions of the Prophet): Al-Hasan Al-Basri, Sa`id ibn Al-Musayyib, and others.

3. Wiping over Anything that Covers the Feet, such as Wrappings

It is permissible to wipe over wraps or bandages, which are anything that covers the foot to protect it from cold weather, injuries, or similar situations, because if wiping over socks and

*Khuff*s is permissible, then wiping over wraps is a fortiori permissible.

4. Conditions for Wiping over the *Khuff*s, Socks, and Footwear

In order for wiping over the *Khuff*s and similar footwear to be permissible, one must put on the *Khuff*s or socks while being in a state of ritual purity. Before putting on the *Khuff*s or socks, the person should perform *Wudu'*, then put them on. Afterwards, if the person breaks their *Wudu'*, they perform *Wudu'* and just wipe over them [instead of taking them off and washing their feet].

Al-Mughirah ibn Shu`bah narrated: "I was with the Prophet (PBBUH) on a journey. I bent down to take off his *Khuff*s and he said, 'Leave them, for I put them on when my feet were purified (i.e., after having washed them during *Wudu'*)."' (Reported by Al-Bukhari, hadith no. 206)

5. The Required Place (Area) of Wiping

The wiping is done by passing wet hands over the upper surface of the socks or *Khuff*s, based on the hadith of Al-Mughirah ibn Shu`bah in which he said that the Messenger of Allah (PBBUH) wiped over the back (upper part) of the *Khuff*s. (Reported by Abu Dawud, hadith no. 161)

`Ali ibn Abu Talib said: "If religion were based on opinion, it would be more proper to wipe the bottom of the *Khuff*s than the top.

Indeed, I saw the Messenger of Allah (PBBUH) wiping over the top part of his *Khuff*s." (Reported by Abu Dawud, hadith no. 162)

6. Period of Wiping

The period after which the effect of wiping over the *Khuff*s ends and after which the feet must be washed in *Wudu'* differs according to whether the person is resident or traveler.

- In the case of residents, the period of wiping is one day and one night.

- In the case of travelers, the period of wiping is three days and their nights.

1. Safwan ibn `Assal said: "The Messenger of Allah (PBBUH) commanded us [when we were travelling] to wipe over our *Khuff*s if we put them on while in a state of ritual purity, for three days when we are traveling, and for one day and night when we are residing. We should not remove them after defecation, urination, or sleep. We should only remove them because of *Janabah*." (Reported by Ahmad, hadith no. 18093)

2. Shuraih ibn Hani' said: "I asked `Aishah about wiping over the *Khuff*s and she said, 'Ask `Ali ibn Abu Talib for he used to travel with the Messenger of Allah (PBBUH).' So, I asked him, and he said, 'For the traveler (the *Khuff*s may be wiped over throughout), three days and nights; and for the resident, one day and night.'" (Reported by Ahmad, hadith no. 966)

– The duration of the wiping period starts from the time one wipes over their *Khuff*s. According to another scholarly opinion, it starts from the time of the occurrence of *Hadath* (impurity that invalidates ablution), after having wiped over the *Khuff*s.

7. Manner of Wiping

After the person finishes all steps of *Wudu'* and puts on their *Khuff*s, it is permissible to wipe over them whenever the person breaks their *Wudu'* and wants to renew it. They should wash all the parts of the body required to be washed during *Wudu'* except for the feet, which they should wipe over instead of washing them. However, if the person becomes *Junub*, they must take them off.

8. Things that Invalidate Wiping over the *Khuff*s and Similar Footwear Coming under the Same Ruling

a. The expiry of the period specified by the Messenger of Allah (PBBUH).

B. Experiencing *Janabah* (major impurity related to sexual discharge), which requires *Ghusl* (full ritual bath).

c. Taking off the *Khuffs* that were wiped over before the expiry of the specified period.

If the period expires or the *Khuff*s are removed before it expires and the person is still in a state of *Wudu'* (i.e., ritually pure), scholars hold that they must perform *Wudu'*. Other scholars hold that they must wash their feet only. And Allah knows best.

Section Four: *Ghusl* (Full Ritual Bath)

Chapter One: Reasons that Necessitate *Ghusl*

Chapter Two: Actions Forbidden for the *Junub*[1]

Chapter Three: Essential and Supererogatory Acts of *Ghusl*

Chapter Four: Desirable *Ghusl*

[1] Person in a state of post-sexual contact impurity.

Chapter One: Reasons that Necessitate *Ghusl*

1. Emission of *Maniy* due to Lust while Asleep or Awake

2. Sexual Intercourse

3. Cessation of Menstrual or Postpartum Bleeding

4. Death

5. Conversion to Islam

Chapter One: Reasons that Necessitate *Ghusl*

Ghusl: It means washing the entire body so that pure water reaches all parts of the body. It is *Wajib* (obligatory) in five cases.

The evidence for the legitimacy of *Ghusl* is the Almighty's Saying: "O you who believe! When you intend to offer *Salah*, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of *Janabah* (i.e. had a sexual discharge), purify yourself (bathe your whole body)." (Translated meanings of Al-Ma'idah 5:6)

And His Saying: "They ask you concerning menstruation. Say: It is harm; therefore, keep away from wives during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves." (Translated meanings of Al-Baqarah 2:222)

Bathing is required for the following cases:

1. Emission of *Maniy* due to Lust while Asleep or Awake

Abu Sa`id Al-Khudri narrated that the Prophet (PBBUH) said: "Water is for water [i.e., pure bathing water is necessary when the fluid of *Maniy* is ejaculated]." (Reported by Muslim, hadith no.

343) This signifies taking a bath after ejaculation; the first water means purifying water, and the second water means *Maniy*. It applies to both males and females.

Umm Salamah said: "Umm Sulaym (the mother of Anas ibn Malik) said, 'O Messenger of Allah, Allah is not too shy to tell us the truth. Is *Ghusl* necessary for a woman when she has a wet dream?' The Prophet (PBBUH) replied, 'Yes, if she sees water (a discharge).'" (Reported by Al-Bukhari, hadith no. 3328)

Beneficial point: Among the cases that occur and do not require *Ghusl* are the following:

a. When *Maniy* is released without lust, due to illness or cold weather, *Ghusl* is not required.

Explaining when *Ghusl* is obviously required, `Ali ibn Abu Talib narrated that the Messenger of Allah (PBBUH) said: "When *Maniy* is emitted forcefully, you must take *Ghusl*." (Reported by Abu Dawud, hadith no. 206)

Mujahid said: "`Abdullah ibn `Abbas was once performing *Salah* while `Ata, Tawus, `Ikramah, and I, all his students, were sitting together in a circle at the mosque. A man arrived and asked, 'Is there a Mufti (Muslim scholar qualified to issue legal opinions) among you?' We said, 'Ask your question.' He said, 'Every time I urinate, a spurting fluid follows the urine out.' We asked, 'Is it the type of fluid from which a child is born?' When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man went away saying, '*La hawla wala quwwata illa billah* (there is neither might nor power except with Allah).' `Abdullah ibn `Abbas hastened to complete his *Salah* and as soon as he finished it, he said, 'O `Ikramah! Go bring that man back.'

When `Ikramah brought him back, `Abdullah ibn `Abbas turned to us saying, 'Tell me whether the verdict you gave this man was sourced from Allah's Book?' 'No,' we admitted. 'Then was it sourced from the Sunnah?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Companions?' Again, we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that the Messenger of Allah (PBBUH) said, 'A single jurist is more difficult for Satan to contend with than a thousand (ignorant) worshipers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. `Abdullah ibn Abbas asked further, 'Then do you feel any weakness in your body (after it emerges)?' When the man again replied negatively, `Abdullah ibn Abbas said, 'This happens because of coldness (in the body). So *Wudu'* would suffice for you (there is no need to bathe).'"

b. When the person has a wet dream and does not find *Maniy* coming out, they do not have to perform *Ghusl*.

This can be understood from the previous hadith of Umm Sulaym, that if a woman has a wet dream, she must perform *Ghusl* if she sees a fluid. If she does not see a fluid, she does not have to perform *Ghusl*. However, if a fluid comes out upon waking up from the sleep in which she had a wet dream, she must perform *Ghusl*.

c. When the person wakes up from sleep and finds wetness but does not remember that they had a wet dream during their sleep, if they are certain that they have emitted *Maniy*, they must perform *Ghusl*. If they are in doubt whether they have emitted *Maniy* or something else, they must perform *Ghusl* as a precaution.

d. If the person feels the semen being released during arousal, and he holds his penis and the semen does not come out, he does not have to perform *Ghusl*, because the Messenger of Allah (PBBUH) made *Ghusl* contingent upon seeing semen discharge. However, if he walks after that and the semen comes out, he must perform *Ghusl*.

h. If someone sees semen on his clothes and does not know when it came out, and he has prayed with it, he must perform *Wudu'* and repeat the prayers he has offered since his last sleep.

2. Sexual Intercourse

It involves the insertion of the penis into the vagina, even if no ejaculation occurs.

Allah Almighty says: "If you are in a state of *Janabah*, purify yourself (bathe your whole body)." (Translated meanings of Al-Ma'idah 5:6) *Janabah* refers to sexual intercourse even if there is no ejaculation, because the punishment for *Zina* (sexual intercourse outside marriage) applies to sexual intercourse even if there is no ejaculation during penetration.

- Abu Hurairah narrated that the Prophet (PBBUH) said: "When a man sits between the four parts (arms and legs of his wife) and has intercourse with her, *Ghusl* is obligatory." (Reported by Al-Bukhari, hadith no. 291)

- Sa`id ibn Al-Musayyib reported that Abu Musa Al-Ash`ari said to Lady `Aishah: "I want to ask you about an issue, speaking of which I feel shy of you." She said: "Do not feel shy of asking me

about a thing which you can ask your mother, who gave you birth, for I am your mother too." Abu Musa Al-Ash`ari said: "What makes *Ghusl* obligatory for a person?" She replied: "The Messenger of Allah (PBBUH) said, 'When the circumcised parts touch each other *Ghusl* becomes obligatory.'" (Reported by Muslim, hadith no. 349)

It should be noted that penetration must actually occur in order for *Ghusl* to be required. However, mere touching without penetration does not require taking *Ghusl* for either the male or the female.

3. Cessation of Menstrual or Postpartum Bleeding

Allah Almighty says: "They ask you concerning menstruation. Say: It is harm; therefore, keep away from wives during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves." (Translated meanings of Al-Baqarah 2:222)

Fatimah bint Abu Hubaysh said: "O Messenger of Allah, I am experiencing *Istihadah* (abnormal vaginal bleeding outside the menstrual or post-partum period) and I never become pure. Should I stop praying? He (PBBUH) said: "No, that is a vein. But stop praying for the number of days that you used to menstruate, then take *Ghusl* and pray." (Reported by Al-Bukhari, hadith no. 325)

Postpartum bleeding is like menstruation with respect to what is lawful and prohibited. If the mother gives birth to her child and does not see blood after giving birth, some scholars opine that she must perform *Ghusl*. Others say that she does not have to perform *Ghusl*. And Allah knows best.

4. Death

When a Muslim dies, they must be washed. This is what the Sunnah teaches us and is point of consensus among Muslim scholars.

Umm `Atiyyah narrated: "The Messenger of Allah (PBBUH) came to us when his daughter (Zainab) died and said, 'Wash her three or five times or more, if you think it necessary, using water and lote leaves. Last of all put camphor (or some camphor). When you finish, inform me.' When we finished, we told him, and he (PBBUH) gave us his waist-wrap and said, 'Shroud her with this.'" (Reported by Al-Bukhari, hadith no. 1253)

5. Conversion to Islam

When a non-Muslim embraces Islam and testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, they must perform *Ghusl*, because a disbeliever is impure, as Allah Almighty says: "Verily, the *Mushrikun* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are impure." (Translated meanings of Al-Tawbah 9:28)

Abu Hurairah narrated that Thumamah Al-Hanafi was taken as a captive, and he was a disbeliever. The Messenger of Allah (PBUH) passed by him, and [after conversing with him for some days] Thumamah converted to Islam. The Prophet (PBUH) sent him to the orchard of Abu Talhah and ordered him to bathe. He bathed and prayed two *Rak`ah*s (units of prayer). The Prophet (PBUH) said to his Companions: "The Islamic faith of your companion has indeed become good." (Reported by Ahmad, hadith no. 10268)

Chapter Two: Actions Forbidden for the *Junub*

1. Offering *Salah*

2. Making *Tawaf*

3. Touching and Carrying the Qur'an

4. Reading the Qur'an

5. Staying in the Mosque

Chapter Two: Actions Forbidden for the *Junub*

It is forbidden for the *Junub* (person in a state of post-sexual contact impurity) to do certain things, which are as follows:

1. Offering *Salah*

This is because Allah Almighty says: "If you are in a state of *Janabah* (i.e. had a sexual discharge), purify yourself (bathe your whole body)." (Translated meanings of Al-Ma'idah 5:6)

2. Making *Tawaf*

This is because *Tawaf* is a kind of prayer according to the text of the hadith narrated by Ibn `Abbas, in which the Prophet (PBBUH) said: "*Tawaf* is a kind of *Salah* (prayer), except that you may speak while performing it; but he who speaks must speak only what is good." (Reported by Al-Tirmidhi, hadith no. 960)

3. Touching and Carrying the Qur'an

It is a point of agreement among Muslim scholars and none of the Companions disagreed with this prohibition, except if there are papers that contain some ayahs, such as within books of *Tafsir*, *Fiqh*, and others. These papers or documents are not regarded as

copies of the Qur'an and the prohibition of touching the Qur'an book by someone who is *Junub* does not apply to them.

Ibn Hazm Al-Zahiri opined that it is permissible for someone who is *Junub* to touch and carry a copy of the Qur'an. His evidence for this is that the letters that the Messenger of Allah (PBBUH) sent to the rulers of the People of the Book, inviting them to Islam, contained ayahs and began with "In the Name of Allah, the Most Gracious, the Most Merciful." It is obvious that those who would read them would be impure non-Muslims. The majority of Muslim scholars responded to him by saying that that there is no objection to touching these letters because they were not a copy of the Qur'an that is forbidden for a person who is *Junub* or a non-Muslim to touch.

Note: Scholars have permitted a person who is *Junub* to carry a copy of the Qur'an if it is taken as part of one's luggage or clothes. In this case, the person does not intend to carry the Qur'an itself, but rather it is carried as a consequence of transporting one's luggage and clothes.

4. Reading the Qur'an

It is forbidden for a person who is *Junub* to recite anything from the Qur'an. `Ali ibn Abu Talib said: "Nothing would prevent him (PBBUH) from (reciting) the Qur'an except *Janabah*." (Reported by Al-Nasa'i, hadith no. 265)

`Ali ibn Abu Talib also said: "This is how I saw the Messenger of Allah (PBBUH) making *Wudu'*. Then he (PBBUH) recited some Qur'an. Then he (PBBUH) said, 'This is for the one who is not

Junub. As for the one who is *Junub*, no (he should not recite the Qur'an), not even one ayah." (Reported by Ahmad, hadith no. 872)

Ibn Hazm Al-Zahiri opined that it is permissible for someone who is *Junub* to recite the Qur'an because the Prophet (PBBUH) used to remember Allah in all his conditions.

Note: Muslim scholars have permitted the *Junub* to recite the Qur'an in their heart, without uttering a word. The *Junub* is also permitted to look at the Qur'an and recite the supplications contained in the Qur'an with the intention of making *Dhikr* (remembrance of Allah), not recitation.

5. Staying in the Mosque

It is forbidden for the *Junub* to stay in the mosque while in a state of impurity unless they are just passing through it, as Allah Almighty says: "O you who believe, do not approach *Salah* while you are intoxicated until you know what you are saying or in a state of *Janabah*, except those passing through (a place of prayer), until you have washed (your whole body)." (Translated meanings of Al-Nisa' 4:43)

Lady `Aishah narrated: "The Messenger of Allah (PBBUH) came and saw that the doors of the houses of his Companions were facing the (Prophet's) mosque. He (PBBUH) said, 'Turn the direction of these houses from the mosque.' The Prophet (PBBUH) then entered (his room or the mosque). Meanwhile, the people did take any step in this regard hoping that some concession might be revealed. He (PBBUH) again came to them and said, 'Turn these houses (i.e., doors) from (facing) the mosque. I do not make the

mosque lawful for a menstruating woman and for a person who is *Junub*." (Reported by Abu Dawud, hadith no. 232)

Umm Salamah narrated: "The Messenger of Allah (PBBUH) entered the courtyard of this mosque and called out at the top of his voice, 'The mosque is not permissible for anyone who is *Junub* or any woman who is menstruating.'" (Reported by Ibn Majah, hadith no. 645)

These two hadiths indicate that it is not permissible for a menstruating woman or a *Junub* to stay in the mosque, but they are permitted to pass through it in accordance with the text of the ayah: "Except those passing through," meaning just to pass through it [for some need]. Some of the Companions had their doors leading to the mosque, and they would become impure and not find water or a way to it except through the mosque, so Allah Almighty revealed: "Except those passing through until you have washed yourselves."

Chapter Three: Essential and Supererogatory Acts of *Ghusl*

1. Essential Acts of *Ghusl*

2. Supererogatory Acts of *Ghusl*

3. The Way of *Ghusl* for women

4. General Issues Related to *Ghusl*

Chapter Three: Essential and Supererogatory Acts of *Ghusl*

1. Essential Acts of *Ghusl*

Ghusl is not complete unless two steps are achieved:

a. Setting up Intention

Intention is an action of the heart. It is what distinguishes between mere habit and worship, as the Messenger of Allah (PBBUH) said: "Actions depend upon intentions, and each person will have but what he intended." (Reported by Al-Bukhari, hadith no. 1) Uttering intention aloud has no basis in the Qur'an or the Sunnah, rather it is a *Bid`ah* (innovation in religion) that is not permissible – and it must be ignored.

b. Washing All Parts of the Body

This is done by making pure water reach all parts of the body, as Allah Almighty says: "If you are in a state of *Janabah*, purify yourself (bathe your whole body)." (Translated meanings of Al-Ma'idah 5:6) That is, wash yourselves with water. Purification here means taking *Ghusl*, as Allah Almighty says in another place: "... or in a state of *Janabah*, except those passing through (a place of prayer), until you have washed (your whole body)." (Translated meanings of Al-Nisa' 4:43)

2. Supererogatory Acts of *Ghusl*

It is recommended for the person performing *Ghusl* to follow the example of the Messenger of Allah (PBBUH) and to do what he (PBBUH) used to do in his *Ghusl*. The most authentic hadiths reported from him were those narrated by his wives, may Allah be pleased with them.

a. The person washes his hands three times, then washes his private parts, then performs a complete *Wudu'* like that for prayer. He may delay his feet until he is done washing.

b. The person pours water over his head three times, while passing wet fingers through his hair so that the water reaches the roots of the hair.

c. The person pours water over his entire body, starting with the right side, then the left, while taking care of the armpits, inside the ears, the navel, and the toes, and rubbing whatever part of the body that can be rubbed with water.

Lady `Aishah narrated: "When the Prophet (PBBUH) performed *Ghusl* to purify himself from *Janabah*, he would start by washing his hands, then he would pour water with his right hand on his left hand and wash his private parts, then he would do *Wudu'* as for prayer, then he would dip his fingers into the water and make the water reach the roots of his hair, then he would pour water over his head three times, scooping the water up with both hands, and then he would pour water over his entire body." (Reported by Muslim, hadith no. 316)

Lady Maymunah narrated: "I placed water for the Messenger of Allah (PBBUH) to perform *Ghusl*. He (PBBUH) poured water on his hands and washed them two or three times, then he poured some water from his right hand into his left, and washed his private parts, then he struck his hand on the floor or the wall two or three times, then he rinsed his mouth and his nose, and washed his face and forearms, then he poured water over his head three times, then he washed his entire body, then he moved slightly and washed his feet. I brought him a cloth (towel), but he did not want it, and he started to wipe the water away with his hands." (Reported by Al-Bukhari, hadith no. 274)

3. The Way of *Ghusl* for Women

The *Ghusl* performed by women is like that performed by men. However, a woman does not have to undo her braids if the water reaches the roots of her hair. It is also recommended for a woman, when she performs *Ghusl* after menstruation or postpartum bleeding, to take a piece of cotton or wool, add perfume to it, and then follow the traces of blood with it, to perfume the area and remove bad smell.

Lady Umm Salamah narrated: "O Messenger of Allah, I am a woman who tightly braids her hair. Should I undo it to take *Janabah Ghusl* (full ritual bath to cleanse of sexual discharge).' He (PBBUH) replied, 'No. It is enough for you to pour three handfuls of water over your head, then pour water over the rest of your body, and you will be purified.'" (Reported by Al-Tirmidhi, hadith no. 105)

`Ubaid ibn `Umar narrated: "Lady `Aishah heard that `Abdullah ibn `Umar was commanding his wives to undo their braids when they performed *Ghusl*.' She said, 'This is very strange on the part of Ibn 'Umar! He is telling his wives to undo their braids when they take *Ghusl*. Why does he not tell them to shave their heads?! The Messenger of Allah (PBBUH) and I used to perform *Ghusl* using one vessel, and I never did more than pour three handfuls of water over my head.'" (Reported by Muslim, hadith no. 331)

Lady `Aishah narrated: "Asma' asked the Prophet (PBBUH) about after-menstruation *Ghusl*. He replied, 'Let one of you take her water and lotus leaves and clean herself well, then let her pour water over her head and rub it vigorously so that it reaches the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself.' `Asma asked, 'How should she purify herself?' He (PBBUH) said, '*Subhan Allah* (Glorified be Allah)! Purify yourself with it.' `Aishah said (as if she whispered it) to her, 'Follow the traces of blood.' Asma' also asked him about *Janabah Ghusl*. He (PBBUH) replied, 'Let her take water and clean herself well – or clean herself thoroughly – then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself.'" `Aishah added: "How good the women of the Ansar were! They did not let shyness prevent them from understanding their religion properly." (Reported by Muslim, hadith no. 332)

4. General Issues Related to *Ghusl*

Each person, men and women alike, performing *Ghusl* must be familiar with the following issues:

- It is permissible for the *Junub* and the menstruating woman to remove hair, cut nails, and go out to the market without any *Karahah* (dislike) involved.

- One *Ghusl* is sufficient to remove both *Janabah* and menstruation. That is the case of a woman who was *Junub* and then menstruation started before she could purify herself from *Janabah*. Also, one *Ghusl* is sufficient to remove *Janabah* and cleanse oneself for Friday Prayer, and for Friday and `Eid Prayers, provided that the person makes intention for both upon starting *Ghusl*.

- Lady `Aishah said that the Prophet (PBBUH) would not perform *Wudu'* after taking *Ghusl*. (Reported by Al-Tirmidhi, hadith no. 107) This is because *Wudu'* is included under *Ghusl*. Purification from major impurity precedes purification from minor impurity and eliminates it. Because the acts prohibited because of major impurity are more than the acts prohibited because of minor impurity. The lesser – which is minor impurity – is included under major impurity. Also, making intention to purify oneself from major impurity suffices for the intention to purify oneself from minor impurity.

- It is permissible for a husband to wash himself with the remaining water from which his wife had washed herself. It is also permissible for her to wash herself with the remaining water from which her husband had washed himself. Moreover, it is permissible for them to perform *Ghusl* together from one vessel.

- Ibn `Abbas narrated: "One of the wives of the Prophet (PBBUH) took *Ghusl* from a large vessel, then the Prophet (PBBUH) came

to perform *Ghusl* or *Wudu'*, but she said, 'O Messenger of Allah, I was *Junub*,' to which he (PBBUH) replied, 'Water cannot become *Junub*.'" (Reported by Ibn Majah, hadith no. 370)

- It is permissible to dry the parts of the body after taking *Ghusl* or performing *Wudu'*, in summer or winter.

- It is not permissible to bathe naked in front of people. Exposing the private parts is forbidden in Islam. If the person covers himself with a garment or something else that helps shield him from the view of others, there is no blame on him. The Messenger of Allah (PBBUH) used to bathe behind a garment held for him as a shield. If the person bathes naked, far from the eyes of people, there is no blame either. Prophet Musa (Moses PBBUH) bathed naked, as reported by Al-Bukhari, and Ayyub (Job PBBUH) bathed naked, as reported by Ahmad.

Chapter Four: Desirable *Ghusl*

1. *Ghusl* on Fridays
2. *Ghusl* on the Day of `Eid
3. *Ghusl* before Assuming *Ihram*[1]
4. *Ghusl* for the Standing in `Arafah
5. *Ghusl* for Entering Makkah
6. *Ghusl* after Washing a Deceased Person

[1] Ritual State for Hajj or `Umrah.

Chapter Four: Desirable *Ghusl*

Any act that is classed as *Mustahab* (desirable) to do is not something *Wajib* (obligatory) but just recommended. The Muslim will be rewarded for doing that act and not punished for omitting it. Among these *Mustahab* acts are the following:

1. *Ghusl* on Fridays

Friday is the best day of the week. It is the day when Muslims gather for offering *Jumu`ah* (Congregational Friday Prayer). For this reason, the Messenger of Allah (PBBUH) urged people to bathe themselves on this day, so that Muslims be in the best state of cleanliness and purity when assembling.

- Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "*Ghusl* should be performed on Friday by everyone who has reached the age of puberty, and one should apply whatever perfume he can find." (Reported by Ibn Al-Nasa'i, hadith no. 1383) What is meant by 'the one who has reached puberty' is the adult. The obligation expressed by the hadith strengthens the emphasis on the desirability of bathing for *Jumu`ah*.

- `Abdullah ibn `Umar narrated: "While `Umar ibn Al-Khattab was standing delivering the sermon on a Friday, a man from the first of the Emigrants from the Companions came in. `Umar addressing him, said, 'What hour is this?' He replied, 'I was busy, and I could not return to my family (home) until I heard the azan. I did not perform more than the *Wudu'*.' `Umar said

to him, 'Did you perform only *Wudu'* although you know that the Messenger of Allah (PBBUH) used to order us to take *Ghusl* (on Fridays)?'" (Reported by Ibn Al-Nasa'i, hadith no. 878)

Imam Al-Shafi'i stated: "Since `Uthman did not leave the prayer to perform the *Ghusl*, and `Umar did not order him to go out for *Ghusl*, this indicates that `Umar and `Uthman both knew that *Ghusl* [on Fridays] was optional."

– Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Anyone who performs *Wudu'*, doing it properly, then comes to the *Jumu`ah*, then listens attentively (to the Friday sermon) and keeps silent, will be forgiven his sins between that and the other Friday, plus three days (i.e., totaling ten days)." (Reported by Abu Dawud, hadith no. 1050) This hadith indicates that *Wudu'* is sufficient [on Fridays] and does not depend upon *Ghusl*.

The Time for Friday *Ghusl*

It extends from the break of dawn on Friday until the due time of its prayer. If someone breaks their *Wudu'* after taking *Ghusl*, *Wudu'* is sufficient and there is no need to repeat the *Ghusl*, except in the case of major impurity that occurs after it and before the Friday Prayer starts. The time for *Ghusl* ends with the completion of the Friday Prayer. If someone performs *Ghusl* after the Friday Prayer is over, it will not be counted as Friday *Ghusl*.

`Abdullah bin `Umar narrated that the Messenger of Allah (PBBUH) said: "Anyone of you attending the Friday Prayer should take *Ghusl*." (Reported by Al-Bukhari, hadith no. 877)

2. *Ghusl* on the Day of `Eid

It is recommended to perform *Ghusl* for the Two `Eid Prayers, even though the hadiths that were reported in this regard are classed as *Da`if* (weak). However, the narrations that were transmitted from the Companions are good.

3. *Ghusl* before Assuming *Ihram*

It is recommended to perform *Ghusl* for those who want to enter *Ihram* for Hajj or `Umrah, according to most scholars.

Zaid ibn Thabit narrated that he saw the Prophet (PBBUH) taking off his regular clothes, and he took *Ghusl* for *Ihram*. (Reported by Al-Tirmidhi, hadith no. 830)

4. *Ghusl* for the Standing in `Arafah

It is recommended to perform *Wudu'* for those who want to stand in `Arafah to perform the duty of Hajj to Makkah. In his *Muttawa'*, Imam Malik narrated that `Abdullah ibn `Umar used to perform *Ghusl* for *Ihram* before putting on the *Ihram* clothing. Also, he did the same for entering Makkah, and on the eve of `Arafah for his standing there.

5. *Ghusl* for Entering Makkah

It is recommended for those who want to enter Makkah to take *Ghusl*. Nafi` reported that Ibn `Umar "would not enter Makkah without spending the night at Dhu Tuwa (a place outside Makkah) until it was dawn, after which he would take *Ghusl* and enter Makkah in the morning." He used to say that the Prophet (PBBUH) did the same. (Reported by Muslim, hadith no 1259)

In general, taking *Ghusl* upon entering Makkah is *Mustahab* according to scholars, and no *Fidyah* (ransom) should be paid for omitting it. Some scholars believe that *Wudu'* is sufficient instead.

6. *Ghusl* after Washing a Deceased Person

It is recommended for the one who washes a dead person to take *Ghusl*, as Abu Hurairah narrated that the Prophet (PBBUH) said: "Whoever washes the dead, let him perform *Ghusl*. And whoever carries him, let him perform *Wudu'*." (Reported by Abu Dawud, hadith no 3161)

Some scholars opine that the instruction given in the previous hadith is by way of recommendation rather than obligation.

Ibn `Umar narrated that `Umar ibn Al-Khattab said: "When we washed a dead person, some of us would perform *Ghusl* while others would not." (Reported by Al-Bayhaqi, hadith no. 1521)

`Abdullah ibn Abu Bakr narrated: "`Asma bint `Umays washed (her husband) Abu Bakr Al-Siddiq when he died. She then went out and

asked some of the Emigrants who were there, 'I am fasting, and this is an extremely cold day. Do I have to perform *Ghusl*?' They replied, 'No.'" (Reported by Malik, hadith no 3)

Section Five: *Tayammum* (Dry Ablution with Clean Earth)

Chapter One: Legitimacy of *Tayammum*

Chapter Two: Reasons that Permit *Tayammum*

Chapter Three: How to Perform *Tayammum*, Acts that Become Permissible through It, and Things that Invalidate It

Chapter One: Legitimacy of *Tayammum*

1. Validity of *Tayammum*

2. *Tayammum* Is One of the Characteristics that Marks This Nation

3. Reasons for Legislating *Tayammum*

Chapter One: Legitimacy of *Tayammum*

1. Validity of *Tayammum*

Tayammum (dry ablution with clean earth) is to strike the earth (dust) and rub therewith the face and hands with the intention of performing *Salah* and similar acts of worship. Its legitimacy is evident from the following sources of *Shari`ah* (Islamic law):

Evidence from the Qur'an: Allah's Saying: "And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving." (Translated meanings of Al-Nisa' 4:43)

Evidence from the Sunnah: Jabir ibn `Abdullah said that the Messenger of Allah (PBBUH) said: "The earth has been made for me a mosque (place of prostration) and a means of purification; so, wherever a person among my followers is when the time for prayer comes, let him pray." (Reported by Al-Nasa'i, hadith no. 432)

Evidence through *Ijma`* (consensus of scholars): Muslim scholars are unanimously agreed that *Tayammum* is permissible when there is no water for performing *Wudu'* or *Ghusl*.

2. *Tayammum* is One of the Characteristics that Mark this Nation

Jabir ibn `Abdullah narrated that the Messenger of Allah (PBBUH) said: "I have been granted five things that were not granted to any of the Prophets before me. I have been given victory by Allah casting fear in the hearts of my enemies, who are a month-travel distance away from me; the earth has been made for me a mosque (place of worship) and a means of purification, therefore anyone of my followers can pray whenever the time for prayer is due; the spoils of war have been made permissible for me; and each Prophet was sent only to his own people, but I have been sent to all humankind; and I have been granted (the power of) intercession." (Reported by Al-Bukhari, hadith no. 438)

3. Reasons for Legislating *Tayammum*

Lady `Aishah narrated: "We went out on a travel journey with the Messenger of Allah (PBBUH) when we arrived at Bayda' or Dhat Al-Jaysh, a necklace of mine broke. The Messenger of Allah (PBBUH) stopped to look for it and the people stopped with him. There was no water nearby and the people were not carrying any with them, so they came to Abu Bakr Al-Siddiq (my father) and said, 'Do you not see what `Aishah has done? She has made the Messenger of Allah (PBBUH) and the people stop when there is no water nearby and they are not carrying any with them.' Abu Bakr came, and the Messenger of Allah (PBBUH) had fallen asleep with his head resting on my thigh. Abu Bakr blamed me, saying whatever Allah willed him to say, and began to poke me in the

waist. The only thing that stopped me from moving was that the Messenger of Allah (PBBUH) had his head on my thigh. The Messenger of Allah (PBBUH) slept until it was morning with no water supply in the area. Allah sent down the ayah permitting *Tayammum*, and so the people performed *Tayammum*." Lady `Aishah added: "We made the camel, which was my mount, get up and found the necklace under it." (Reported by Al-Bukhari, hadith no. 3672)

Chapter Two: Reasons that Permit *Tayammum*

1. Having No or Enough Water for Purification

2. Suffering from a Wound or Illness

3. Extreme Coldness of Water

4. Water Is Nearby but There Is Fear for One's Safety

5. Water Is So scarce and Is Scarcely Sufficient for Drinking Purposes

Chapter Two: Reasons that Permit *Tayammum*

Tayammum (dry ablution with clean earth) is permissible for someone who is experiencing minor *Hadath* (impurity that necessitates ablution), or experiencing major *Hadath* (impurity that necessitates full bath), whether at home or traveling, if one of the following reasons exists:

1. Having No or Enough Water for Purification

- `Imran ibn Husayn narrated: "We were with the Messenger of Allah (PBBUH) on a journey. He (PBBUH) led the people in prayer, and there was one man who kept away. He (PBBUH) said, 'O so and so, what kept you from praying with the people?' The man replied, 'O Messenger of Allah, I have become *Junub* and there is no water.' He (PBBUH) said, 'You should use clean earth for that will suffice you.'" (Reported by Al-Bukhari, hadith no. 348)
- Abu Dhar Al-Ghifari narrated that the Messenger of Allah (PBBUH) said: "Clean earth is a purifier for the Muslim, even if he cannot find water for ten years." (Reported by Al-Tirmidhi, hadith no. 124)
- Anyone who wants to ritually purify themselves must seek water from those with them on the journey, or from their companions, or those whom they are acquainted with or are living close to them. If the person is certain that there is no water, then they can perform *Tayammum*.

2. Suffering from a Wound or Illness

Tayammum is permissible if the person fears that using water may cause complications, or increase the illness, or delay recovery, based on the advice of their physician.

Jabir ibn `Abdullah narrated: "We set out on a journey when one of our companions was hurt by a stone that injured his head. He then had a sexual dream. He asked his fellow travelers, 'Do you find concession for me to perform *Tayammum*?' They replied, 'We do not find any concession for you while you are able to get (or use) water.' He took a bath and died. When we came to the Prophet (PBBUH), this incident was reported to him. He (PBBUH) said, 'They killed him, may Allah kill them! Could they not ask when they did not know? Indeed, the cure for ignorance is inquiry. It was enough for him to perform *Tayammum*, and to bind a bandage over his wound, then he should have wiped over it and washed the rest of his body." (Reported by Abu Dawud, hadith no. 336)

3. Extreme Coldness of Water

Tayammum is permissible when it is likely that using extremely cold water will cause harm to the person, provided that they are unable to heat it even if in return for compensation in cash.

`Amr ibn Al-`As narrated: "I had a sexual dream on a very cold night during the Battle of Dhat Al-Salasil. I was afraid that if I took *Ghusl*, I would die. I, therefore, performed *Tayammum* and led my companions in the *Subh* (Dawn) Prayer. They mentioned that to the Prophet (PBBUH) who said, 'O `Amr, you led your companions in prayer while you were *Junub*?' I informed him of the cause that

prevented me from taking *Ghusl*. I said, 'I heard Allah says: Do not kill yourself, verily Allah is Merciful to you.' (4:29) The Messenger of Allah (PBBUH) laughed and did not say anything.'" (Reported by Abu Dawud, hadith no 334)

The laughter and silence of the Messenger of Allah (PBBUH) regarding how `Amr acted in this situation is considered an approval from him. Indeed, the Messenger of Allah (PBBUH) would not approve of something false.

4. Water Is Nearby but There Is Fear for One's Safety

Tayammum is permissible if the water is nearby but the person fears for their life, honor, or money, or if some enemy obstructs their way to the water and they are afraid of him. This enemy may be a human or a beast. Moreover, if the person is unable to extract the water due to the lack of something to extract the water with, such as a bucket, rope, or some other instrument, such that it is treated as if it is unavailable. Likewise, if the person fears that when the water is available, and he performs *Ghusl*, he will be accused of something of which he is innocent (for example, he spent the night at the house of his married friend and became impure), in these cases it is permissible to perform *Tayammum* although water is available.

5. Water Is So Scarce and Is Scarcely Sufficient for Drinking Purposes

If the person needs water to drink or to give it to someone else to drink, even if it is an animal. Or they need water for cooking or kneading, they should perform *Tayammum* and keep the water they have for their needs.

`Ali ibn Abu Talib replied to the issue stating that a man was traveling, then became *Junub*, and had only little water with him and was afraid of thirst, that he should perform *Tayammum* and avoid *Ghusl*.

Imam Ibn Taymiyyah said: "If someone is suppressing urine and lacks water, it is better for him to pray after having voided urine and performed *Tayammum*, than to maintain the validity of their *Wudu'* and pray while holding urine."

Chapter Three: How to Perform *Tayammum*, Acts that Become Permissible through It, and Things that Invalidate It

1. How to perform *Tayammum*

2. Acts that Become Permissible through *Tayammum*

3. Things that Invalidate *Tayammum*

4. Wiping over a Cast, Its Ruling, and When It Should be Applied

5. Lacking the Means to Perform Ritual Purification (both *Wudu'* and *Tayammum*)

Chapter Three: How to Perform *Tayammum*, Acts that Become Permissible through It, and Things that Invalidate It

Tayammum is performed with clean dust and anything that is of the same type as the earth, such as sand and stone, based on the Almighty's Saying: "Then perform *Tayammum* with clean earth" – and earth signifies the surface of the earth, whether it is dust or something else.

1. How to Perform *Tayammum*

To perform *Tayammum* the person must make intention, then utter *Basmalah* (saying, "*Bismillah Al-Rahman, Al-Rahim*), strike the clean earth with both their hands, and rub therewith their hands up to the wrists and their face.

`Ammar ibn Yasir narrated: "I became *Junub*, and we could not find any water. I rolled in the dust and then prayed. When we came to the Messenger of Allah (PBBUH), I told him about that and he said, 'This would have been sufficient for you,' and then the Prophet (PBBUH) struck the earth with his palms, blew on them, and wiped with them his face and palms." (Reported by Muslim, hadith no. 368) According to another hadith, he (PBBUH) said: "It was enough for you to strike the ground with your palms and then blow the dust off them and then wipe with them your face and palms up to the wrists." (Reported by Al-Daraqutni, vol. 1, p. 425)

2. Acts that Become Permissible through *Tayammum*

Tayammum is a substitute for *Wudu'* and *Ghusl* when water is not available. All acts permitted through *Wudu'* and *Ghusl* become permissible through *Tayammum*, such as offering *Salah* and touching the Qur'an (for someone who was *Junub*). The person performing *Tayammum* may perform as many obligatory and voluntary prayers as they wish with the same *Tayammum*, as long as they do not experience *Hadath* (impurity that invalidates ablution). The ruling pertaining to *Tayammum* is the same as that of *Wudu'*. *Tayammum* is a substitute for *Wudu'* when water is not available.

– Abu Dhar Al-Ghifari narrated that the Messenger of Allah (PBBUH) said: "Clean earth is a purifier for the Muslim, even if he cannot find water for ten years. Then if he finds water, let him use it (for purification) on his skin for that is better." (Reported by Al-Tirmidhi, hadith no. 124)

3. Things that Invalidate *Tayammum*

The same things that invalidate *Wudu'* also invalidate *Tayammum* because *Tayammum* is a substitute for *Wudu'*. *Tayammum* is also invalidated by the availability of water after its absence for someone who lacks it, or regaining the ability to use water for someone who has been unable to use it.

a. If the person who has performed *Tayammum* prays and then, after finishing the prayer, they find water or feel able to use it, they

are not required to repeat the prayer that they have performed with *Tayammum*. This applies even if the due time for the current prayer is not over yet.

Abu Sa`id Al-Khudri narrated: "Two persons set out on a journey, and when the time for prayer came, having no water with them, they performed *Tayammum* with clean earth and prayed. Later, they found water within the time of the prayer. One of them repeated the prayer with *Wudu'*, but the other did not. Then they came to the Messenger of Allah (PBBUH) and related the matter to him. Addressing himself to the one who did not repeat the prayer, he (PBBUH) said, 'You followed the Sunnah, and your prayer was enough for you.' To the one who had performed *Wudu'* and repeated the prayer, he (PBBUH) said, 'You will have a twofold reward.'" (Reported by Abu Dawud, hadith no. 338)

b. If the person finds water and can use it after having entered into prayer with *Tayammum*, and before completing it, their *Tayammum* becomes invalidated. They must interrupt their prayer, perform *Wudu'*, and repeat their prayer.

c. If a person who is *Junub* or a menstruating woman performs *Tayammum* for one of the reasons that permit *Tayammum* and prays, they are not required to repeat the prayer. However, they must perform *Ghusl* whenever they are able to use water after the prayer, because even though it is permissible to pray with *Tayammum*, *Tayammum* does not remove *Janabah*, which can only be removed by washing with water.

Evidence for this is the hadith narrated by `Imran ibn Husayn in which he said: "The Prophet (PBBUH) led the people in prayer. After he (PBBUH) finished the prayer, he saw a man sitting aloof who had not prayed with the people. He (PBBUH) asked, 'O so and so! What has prevented you from praying with the people?' He

replied, 'I am *Junub* and there is no water.' The Prophet (PBBUH) said, 'You should use clean earth for that will suffice you.' Then `Imran stated that after they found water, the Messenger of Allah (PBBUH) gave the man who had become *Junub* a vessel of water and said to him: "Go and pour it over yourself." (Reported by Al-Bukhari, hadith no. 344)

4. Wiping over a Cast, Its Ruling, and When It Should be Applied

a. A cast is what binds and keeps a damaged limb or bone in place. Wiping over it is permissible to avoid the harm that water may cause if it reaches the unsound limb.

Jabir ibn `Abdullah narrated: "We set out on a journey when one of our companions was hurt by a stone that injured his head. He then had a sexual dream. He asked his fellow travelers, 'Do you find concession for me to perform *Tayammum*?' They replied, 'We do not find any concession for you while you are able to get (or use) water.' He took a bath and died. When we came to the Prophet (PBBUH), this incident was reported to him. He (PBBUH) said, 'They killed him, may Allah kill them! Could they not ask when they did not know? Indeed, the cure for ignorance is inquiry. It was enough for him to perform *Tayammum*, and to bind a bandage over his wound, then he should have wiped over it and washed the rest of his body." (Reported by Abu Dawud, hadith no. 336)

b. The ruling pertaining to wearing a cast: It is obligatory to pass a wet hand over the cast during *Wudu'* and *Ghusl* instead of washing the unsound limb.

c. If someone has a wound or fracture and wants to perform *Wudu'* or *Ghusl*, they must wash their body parts. If they fear that washing the unsound limb will cause harm or delay its healing, they may bandage their wound or fracture, while taking care that the bandage does not extend beyond the unsound limb. Then they may wipe over the bandage or cast once, including it all. It is not a condition that the bandage be tightened after the first time of ritual purification. Also, there is no time limit for it like wiping over *Khuff*s, but rather the person can wipe over it whenever they need to perform *Wudu'* or *Ghusl.* This is as long as the excuse exists. Wiping over the cast is invalidated by pulling it from its proper place or if it falls from its place. It also becomes invalid when the unsound limb heals, even if the cast does not fall from its place.

5. Lacking the Means to Perform Ritual Purification (both *Wudu'* and *Tayammum*)

The one who lacks the two means for ritual purification is the one who cannot find water to perform *Wudu'* and *Ghusl*, nor can they find earth to perform *Tayammum*. They should pray according to their condition, and they do not have to repeat this prayer afterwards.

– Lady `Aishah narrated: "I borrowed a necklace from Asma' and it got lost. The Messenger of Allah (PBBUH) sent some people from among his Companions in search of it. In the meantime, the due time for the prayer arrived and the people offered their prayer without *Wudu'* (for lacking water). When they came to the Prophet (PBBUH) they complained about it to him,

so the ayah regarding *Tayammum* was revealed. Usayd ibn Hudayr remarked, '(O `Aishah), may Allah reward you with the best; for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims." (Reported by Al-Bukhari, hadith no. 5164)

- The group of Companions referred to in the previous hadith prayed although they did not have the means of purification that Allah provided for them. When they complained about that to the Prophet (PBBUH), he did not disapprove of what they did and did not order them to repeat their prayer.

- This means that the Companions prayed without *Wudu'* when the due time for prayer came because there was no water with them or available nearby. This happened before the ayah prescribing *Tayammum* was revealed. In this situation, the Companions lacked both means of ritual purification. The Messenger of Allah (PBBUH) did not disapprove of what they did and did not order them to repeat the prayer.

Section Six: Issues Pertaining to the Ritual Purity of Women

Chapter One: Menstruation

Chapter Two: Postpartum Bleeding

Chapter Three: *Istihadah*[1]

[1] Abnormal vaginal bleeding outside the menstrual or post-partum period.

Chapter One: Menstruation

1. Definition

2. Duration

Chapter One: Menstruation

1. Definition

It is the blood that comes out [naturally] of a woman's vagina while she is healthy, without the woman having given birth or experienced defloration. It is known among women as the monthly period, and it does not occur before the female reaches nine Hijri years. If a female sees blood before reaching this age, it is not menstrual blood and it usually has other causes, such as some illness or other problems. There is no Islamic legal evidence that it ends at a certain age. If an elderly woman sees blood, it is menstrual blood.

– The color of menstrual blood is black, red, yellow, or turbid (between white and black)

a. It may be black: It was narrated on the authority of Fatimah bint Abu Hubaysh that she was suffering from *Istihadah* (abnormal vaginal bleeding outside the menstrual or post-partum period), so the Prophet (PBBUH) said to her: "If it is menstrual blood, it is black (dark) and recognizable (women can recognize it). When it is like this, stop praying. If it is other than this, perform *Wudu'* and pray, for it is due only to a vein." (Reported by Al-Nasa'i, hadith 215)

b. It may be red: This is the original color of blood.

c. It may be yellow: That is the yellowish discharge that women see as pus.

d. It may be turbid: The discharge has a color between white and black, like turbid water.

- To be sure of their purity to start praying, Imam Malik reported in his book Al-Muwatta' that women used to send little boxes to `Aishah, containing pieces of cotton cloth on which were yellowish traces (from menstrual blood), asking her about the prayer. She would say to them: "Do not hasten until you see the white discharge," meaning purification from menstruation. Lady `Aishah's response to them was that they should not be in a hurry until the cotton came out white, not mixed with yellowish traces, because yellowish and brownish discharge is part of menstruation during the menstrual cycle.
- Umm `Atiyyah said: "We used not to regard brownish or yellowish discharge after purification (the end of menses) as anything that mattered." (Reported by Abu Dawud, hadith no. 307)

2. Duration

There is no Islamic legal text specifying the duration of menstruation or the period of purity between two menstrual periods. Scholars have differed in specifying that duration and gave the following views.

a. If a woman has a regular, recurring menstrual cycle, she should act upon it. It was narrated on the authority of Umm Salamah that she asked the Messenger of Allah (PBBUH) about a woman who experienced heavy [continuous] bleeding, and he (PBBUH) instructed that she should consider the period during which she used to menstruate every month, when her menstruation was

normal. Then she should count the days equal to the length of time of her normal menses. Then she should stop praying during those days or equal to that period. She should then take a bath, tie a cloth on her private parts and start praying. (Reported by Abu Dawud, hadith no. 284)

b. If a woman does not have a regular, recurring menstrual cycle, she should check the discharge and find out the indications derived from the color of the blood, applying what the Prophet (PBBUH) said to Fatimah bint Abu Hubaysh: "If it is menstrual blood, it is black (dark) and recognizable."

c. There is also no evidence to specify the period of purity between two menstrual cycles, and some scholars said that the minimum is fifteen days.

Chapter Two: Postpartum Bleeding

1. Duration

2. Things Forbidden for Menstruating and Postpartum Women

Chapter Two: Postpartum Bleeding

It is the blood that comes out of a woman's vagina due to childbirth, whether before or after childbirth, even if the baby was miscarried or stillborn.

1. Duration

There is no minimum limit for the period of postpartum bleeding. The bleeding may stop a short time after having given birth. If the mother gives birth without bleeding or the bleeding stops after a short time, her postpartum bleeding has ended, and she must perform *Ghusl*. She should then start praying and fasting. If the postpartum bleeding does not stop, the maximum period is forty days, according to the hadith of Umm Salamah, who said: "A postpartum woman would wait for forty days during the time of the Messenger of Allah (PBBUH)." (Reported by Ibn Majah, hadith no. 648)

The majority of scholars from among the Companions and Followers are of the opinion that a woman in postpartum bleeding should stop praying for forty days, unless she sees that the bleeding stops before this period ends, in which case she should perform *Ghusl* and pray. If she sees blood after the passage of forty days, it is not considered postpartum bleeding, and she should not stop praying.

2. Things Forbidden for Menstruating and Postpartum women

A menstruating or postpartum woman is considered as a *Junub* (person in a state of post-sexual contact impurity) with regard to the acts of worship that are forbidden to them. Everything that is forbidden to a *Junub*, such as prayer, circumambulating the Ka`bah, touching or reading the Qur'an, or staying at the mosque, is also forbidden to a menstruating or postpartum woman. Moreover, fasting and conjugal intercourse are forbidden to them.

a. Fasting

Any fasting observed by a menstruating or postpartum woman is not valid. If she fasts, her fasting is null and void. She must make up for the fasts she misses during the menstruation and postpartum bleeding that she experiences in the month of Ramadan. She does not have to make up for the prayers she misses during menstruation and postpartum bleeding. This is because prayer is repeated five times every day and night, so she does not have to make up for the prayers in order to prevent her hardship. As for fasting, it occurs during Ramadan every year, so she must make up for the fasts she misses due to menstruation or postpartum bleeding.

– Abu Sa`id Al-Khudri narrated that the Prophet (PBBUH) said: "Is it not true that a woman does not pray and does not fast while menstruating? That is how she is lacking in religious commitment." (Reported by Al-Bukhari, hadith no. 1951)

– Mu`adhah narrated: "I asked `Aishah, 'Why does a woman who menstruates have to make up the fasts but not the prayers?' She replied, 'That used to happen to us; and we were commanded to make up the fasts, but we were not commanded to make up the prayers.'" (Reported by Muslim, hadith no. 335)

b. Sexual intercourse

It is not permissible to have conjugal intercourse with a menstruating or postpartum woman until she is ritually pure. It is forbidden according to the text of the Qur'an, the Sunnah, and scholarly consensus.

– Anas bin Malik narrated: "Among the Jews, when a woman menstruated, they expelled her from the house. They did not eat or drink with her and did not associate with her in their houses. The Messenger of Allah (PBBUH) was questioned about this. Hence, Allah, the Most Exalted, revealed His Saying: "They ask you concerning menstruation. Say: It is harm; therefore, keep away from wives during menses…" (Translated meanings of Al-Baqarah 2:222) The Messenger of Allah (PBBUH) said, 'Associate with them (your wives) in the houses and do everything except having conjugal intercourse." (Reported by Abu Dawud, hadith no. 258)

– Imam Al-Nawawi said: "If a Muslim man believes that conjugal intercourse with a menstruating or postpartum woman in her vagina is permissible, he becomes an apostate and a disbeliever in Islam. But if he does it without regarding it as permissible, forgetting or being unaware of the existence of menstruation or the prohibition of that, there is no sin upon this husband and no *Kaffarah* (expiation) is required.

- Masruq asked Lady `Aishah: “What is permissible for a man when his wife is having menstruation?” She replied: “Everything except conjugal intercourse.” (Reported by Al-Darimi, hadith no. 1022)

- `Ikrimah narrated on the authority of one of the wives of the Prophet (PBBUH) that when the Prophet (PBBUH) wanted to engage in any intimacy with one of his wives when she was menstruating, he would put a piece of cloth on her private part. (Reported by Abu Dawud, hadith no. 272)

Chapter Three: *Istihadah*[1]

1. States of *Istihadah*

2. Some Rulings Pertaining to *Istihadah*

[1] Abnormal Vaginal Bleeding outside the Menstrual or Post-partum period.

Chapter Three: *Istihadah*

Istihadah is the continuous flow of blood from a woman's vagina outside of the menstrual period.

1. States of *Istihadah*

A woman experiencing *Istihadah* is one of three states:

a. The duration of her menstruation is known to her before starting to experience *Istihadah*. In this case, the woman considers this known duration to be the normal duration of her menstruation, and anything beyond that is *Istihadah*.

– It was narrated on the authority of Umm Salamah that she asked the Messenger of Allah (PBBUH) about a woman who experienced heavy [continuous] bleeding, and he (PBBUH) said: "Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform *Ghusl*, then wrap a cloth around herself (i.e., her private parts) and pray." (Reported by Al-Nasa'i, hadith no. 355)

  This is the ruling pertaining to a woman who has a certain number of days each month during which she usually menstruates before she starts having a problem with bleeding. She starts experiencing abnormal flow and continues in this state after the end of the known period of her menstruation. So, the Prophet (PBBUH) instructed such a woman to stop praying for the number of days that she regularly menstruated

each month, before she was afflicted with continuous bleeding. When she completes the number of those days, she should take *Ghusl* once and the ruling of purity from menses applies to her.

b. The woman does not have a known menstrual period. The bleeding continues with her because she has forgotten the duration of her period, or she has reached puberty while experiencing *Istihadah* and is unable to distinguish menstrual blood from other blood. In this case, her menstrual period is six or seven days, according to the most common pattern in menses.

Hamnah bint Jahsh said: "My menstruation was profuse and severe, so I went to the Prophet (PBBUH) for help and counsel. I found him in the house of my sister Zainab bint Jahsh (his wife) and said, 'O Messenger of Allah, I menstruate profusely and severely, so what do you think I should do about it? It has prevented me from praying and fasting.' He said, 'I suggest that you use cotton, for it removes the blood.' She replied, 'It is too copious for that.' He (PBBUH) said, 'Then stop it with a tight cloth.' She replied, 'It is too copious for that, for my blood keeps flowing.' The Prophet (PBBUH) said, 'I shall give you two commands, whichever of them you follow, it will be sufficient for you – without the other. You know best whether you are strong enough to follow both. This is a stroke of the devil, so observe your menses for six or seven days, Allah alone knowing which it should be, then take *Ghusl*. When you see that you are purified and quite clean, pray for twenty-three or twenty-four days and nights and fast, for that will be sufficient for you. Do so every month, just as women menstruate and are purified at the time of their [usual] menstruation and their purification. But if you are strong enough to delay the *Zuhr* (Noon) Prayer and bring the *`Asr* (Afternoon) Prayer forward, so you perform *Ghusl* and combine the *Zuhr* and

`Asr* Prayers. And to delay the *Maghrib* (Sunset) Prayer and bring the *`Isha' (Night) Prayer forward, and so you perform *Ghusl* and combine the two prayers, do so. Also to perform *Ghusl* at the *Fajr* (Dawn) Prayer and pray, do so. And fast if you can.' The Messenger of Allah (PBBUH) added, 'This is the more beloved of the two ways to me.'" (Reported by Abu Dawud, hadith no. 287)

c. The woman has a regular pattern and can distinguish menstrual blood from other types of blood. In this case, she acts according to the distinction she can make. Fatimah bint Hubaysh narrated that she was experiencing *Istihadah*, so the Prophet (PBBUH) said to her: "If it is menstrual blood, it is black (dark) and can be recognized. If it is like that, refrain from praying. But if it is the other type, perform *Wudu'* and pray, for it (the cause of bleeding) is just a vein." (Reported by Al-Nasa'i, hadith no. 362)

2. Some Rulings Pertaining to *Istihadah*

a. The woman who is experiencing *Istihadah* is not required to perform *Ghusl* for any prayer at any time except once, when her menstruation ends.

b. She is required to perform *Wudu'* for each prayer, as Al-Bukhari reported that the Prophet (PBBUH) said in this regard: "Then perform *Wudu'* for each prayer." Imam Malik opined that *Wudu'* is not required for each prayer, but rather it is *Mustahab* for her to do so.

c. The woman who is experiencing *Istihadah* should wash her vagina before *Wudu'* and stuff it with a piece of cloth or cotton to remove impurity and to avoid getting stained. If the bleeding does not stop, she should bandage her vagina with a cloth.

d. She should not perform *Wudu'* before the prescribed time for prayer begins, because her purity during prayer is essential. So, she should not perform it before she needs it for prayer.

h. It is permissible for her husband to have conjugal intercourse with her when the bleeding is still occurring, and there is no Islamic legal evidence that this is forbidden. Ibn `Abbas said: "The husband of the woman suffering from *Istihadah* may have conjugal intercourse with her if she starts praying, as prayer is more serious." (Reported by Malik, hadith no. 110) The meaning is: Since it is permissible for the woman suffering from *Istihadah* to pray when the bleeding is still occurring, and since the most necessary condition for prayer is *Taharah* (ritual purification), then it is all the more permissible for her husband to have conjugal intercourse with her. `Ikrimah reported Hamnah bint Jahsh as saying that her husband would have conjugal intercourse with her during the period she experienced *Istihadah*. (Reported by Abu Dawud, hadith no. 310)

Index

Part One: *Taharah* (Ritual Purification)

First Section

1. Absolute (Natural) Water — 8
2. Used Water — 9
3. Water That Is Mixed with a Pure Substance — 10
4. Water That Is Exposed to Impurity — 11
5. Leftover Water — 12-13

Second Section

Chapter One: Types of Impurities

1. Dead animals — 16-17
2. Blood — 17
3. Pork — 18
4. Human Vomit, Urine, and Excrement — 18
5. *Wady* — 19
6. *Madhy* — 19
7. *Maniy* — 20
8. Urine and Dung — 21
9. *Jallalah* — 22
10. Alcoholic Drinks — 22
11. Dogs — 23

Chapter Two: How to Purify What Gets Contaminated with Impurity

1. Purifying One's Body and Clothing — 25
2. Purifying the Earth — 25-26
3. Purifying Ghee and Similar Products — 26
4. Purifying the Skin of a Dead Animal — 27
5. Purifying One's Sandals or Shoes — 27

6. General Issues — 28

Chapter Three: Etiquette of Relieving Oneself

1. Remove Impurity from the Front and Back Passage (Urethra and Anus) — 32
2. Avoid Cleansing Yourself with Your Right Hand — 33
3. Sprinkle Water over Your Private Parts and Pants — 34
4. Purify Your Hand after *Istinja'* — 34
5. Avoid Urinating while Standing — 34-35
6. Put Your Left Foot First When Entering the toilet — 35
7. Avoid Relieving Yourself at Places Where People Take Shade or Walk —36
8. Avoid Urinating in Your Bath Place — 36
9. Venerate the *Qiblah*; Do Not Face it or Turn Your Back to It — 37
10. Keep Yourself away from People and Well Concealed from Plain Sight — 37
11. Refrain from Speaking Completely — 38
12. Utter Aloud the *Basmalah* and *Isti`adhah* — 39
13. Do Not Take with You Anything that Carries Allah's Name —39

Chapter Four: *Sunan-ul-Fitrah*

1. Shaving the Pubic Hair and Plucking the Armpit Hair — 41
2. Trimming the Nails and Cutting the Mustache — 41
3. Taking Care of One's Hair — 42
4. Leaving Gray Hair in the Beard or the Head — 43
5. Using Musk and Other Fragrant Perfumes —43
6. Letting the Beard Grow and Leaving it — 44
7. Circumcision —44

Third Section: *Wudu'*

Chapter One: Legitimacy of *Wudu'*

1. Evidence from Allah's Book — 48
2. Evidence from the Sunnah — 48
3. Evidence through *Ijma`* — 48

Chapter Two: Merit of *Wudu'*

Chapter Three: Obligatory Acts of *Wudu'*

1. Setting up Intention —51
2. Washing the Face Once — 51
3. Washing the Hands up to the Elbows — 51
4. Wiping over the Head — 52
5. Washing the Feet up to the Ankles — 53
6. Performing the Steps in Close Sequence — 53-54

Chapter Four: Supererogatory Acts of *Wudu'*

1. Uttering *Basmalah* — 57
2. Using *Siwak* —57-58
3. Washing the Hands Three Times at the Beginning of *Wudu'* —57
4. Rinsing the Mouth, and Inhaling Water into the Nostrils and Expelling it Three Times — 59
5. Running Wet Fingers through the Beard and Toes — 59-60
6. Washing Each Part Three Times — 60
7. Starting with the Right Parts, Rubbing the Parts with Water, and Accomplishing the Steps of *Wudu'* in Close Sequence — 61
8. Wiping the Ears — 61-62
9. Prolonging the Brightness of the Forehead and that of Hands and Feet — 62
10. Economizing Water Usage even if the *Wudu'* is Being Performed on a Flowing River —62-63
11. Supplicating upon Finishing *Wudu'* —63
12. Praying two *Rak`ah*s after *Wudu'*— 64

Chapter Five: Invalidators of *Wudu'*

1. Anything that Comes out of the Front or Back Passage (Urethra or Anus) — 66
2. Deep Sleep with Lack of Consciousness — 67
3. Loss of Reason — 67
4. Emission of *Maniy* —68
5. Touching the Private Parts without a Barrier — 68-69

Chapter Six: Things that Do Not Invalidate *Wudu'*

1. Bleeding from Places Other Than the Front or Back Passage (such as the Nose or a Wound) —71
2. Vomiting —71
3. Touching a Woman without a Barrier — 71-72
4. Eating Camel Meat —72
5. Doubt after Wudu' of Having Passed Wind — 73

Chapter Seven: Acts of Devotion that Require *Wudu'*

1. *Salah* — 75
2. *Tawaf* — 75
3. Touching the Qur'an —76

Chapter Eight: Conditions for which *Wudu'* is Recommended

1. When Being *Junub* — 78
2. Before Taking *Ghusl*, whether It Is *Wajib* (Obligatory) or *Mustahab* (Desirable) — 79
3. When Going to Sleep — 79
4. Renewing *Wudu'* for Every Prayer — 80
5. When Remembering Allah Almighty — 81
6. Matters that the Person Performing *Wudu'* Needs to Know — 82

Chapter Nine: Wiping over *Khuffs*, Socks, Footwear, and Wraps

1. Wiping over the *Khuffs* — 84
2. Wiping over the Socks and Footwear —85

3. Wiping over Anything that Covers the Feet, Such as Wrappings —85
4. Conditions for Wiping over the *Khuffs*, Socks, and Footwear — 86
5. The Required Place (Area) of Wiping —86
6. Period of Wiping — 87
7. Manner of Wiping — 88
8. Things that Invalidate Wiping over the *Khuffs* and Similar Footwear Coming under the Same Ruling — 88-89

Section Four: *Ghusl*

Chapter One: Reasons that Necessitate Ghusl

1. Emission of *Maniy* due to Lust while Asleep or Awake — 92-95
2. Sexual Intercourse —95
3. Cessation of Menstrual or Postpartum Bleeding — 96-97
4. Death — 97
5. Conversion to Islam — 97-98

Chapter Two: Things Forbidden for the *Junub*

1. Offering *Salah* — 100
2. Making *Tawaf* — 100
3. Touching and Carrying the Qur'an —100-101
4. Reading the Qur'an —101
5. Staying in the Mosque — 102-103

Chapter Three: Essential and Supererogatory Acts of *Ghusl*

1. Essential Acts of *Ghusl* — 105
2. Supererogatory Acts of *Ghusl* — 106-107
3. The Way of *Ghusl* for women — 107
4. General Issues related to *Ghusl* — 108-110

Chapter Four: Desirable Ghusl

1. *Ghusl* on Fridays — 112-113
2. *Ghusl* on the Day of `Eid — 114
3. *Ghusl* before Assuming *Ihram* —114
4. *Ghusl* for the Standing in `Arafah — 114
5. *Ghusl* for Entering Makkah — 115
6. *Ghusl* after Washing a Deceased Person — 115-116

Section Five: *Tayammum*

Chapter One: Legitimacy of Tayammum

1. Validity of *Tayammum* —119
2. *Tayammum* Is One of the Characteristics that Marks this Nation — 120
3. Reasons for Legislating *Tayammum* —120-121

Chapter Two: Reasons that Permit *Tayammum*

1. Having No or Enough Water for Purification — 123
2. Suffering from a Wound or Illness — 124
3. Extreme Coldness of Water — 124-125
4. Water Is Nearby but There Is Fear for One's Safety — 125
5. Water Is So scarce and Is Scarcely Sufficient for Drinking Purposes — 126

Chapter Three: How to Perform *Tayammum*, Acts that Become Permissible through It, and Things that Invalidate It

1. How to perform *Tayammum* — 128
2. Acts that Become Permissible through *Tayammum* — 129
3. Things that Invalidate *Tayammum* — 129-131
4. Wiping over a Cast, Its Ruling, and When It Should be Applied —131-132
5. Lacking the Means to Perform Ritual Purification (both *Wudu'* and *Tayammum*) — 132-133

Section Six: Issues Pertaining to the Ritual Purity of Women

Chapter One: Menstruation

1. Definition — 136-137
2. Duration — 137-138

Chapter Two: Postpartum Bleeding

1. Duration — 140
2.Things Forbidden for Menstruating and Postpartum Women — 141-143

Chapter Three: *Istihadah*

1. States of *Istihadah* — 145-147
2. Some Rulings Pertaining to *Istihadah* — 147-148

Part Two: *Salah* (Prayer)

Section One

1. Introduction
2. Who is Obligated to pray?
3. Obligatory *Salah*
4. Prescribed Times of *Salah*

Section One

1. Introduction

Ibn `Umar narrated that the Prophet (PBBUH) said: "Islam is built upon five (pillars): The testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah; establishing regular *Salah* (prayer); paying *Zakah* (obligatory charity); making Hajj (pilgrimage) to the House; and observing *Sawm* (fasting) during Ramadan." (Reported by Muslim, hadith no. 16)

Accordingly, *Salah* is the second pillar of Islam after the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. It consists of specific actions and statements, beginning with the *Takbir* (saying: "*Allahu Akbar* [Allah is the Greatest]") and ending with the *Taslim* (salutation of peace ending the prayer). It is an act of worship dedicated to Allah, the Lord of existence, Who says: "Worship Me, and perform *Salah* for My Remembrance." (Translated meanings of Ta-Ha 20:14)

Mu`adh ibn Jabal narrated that the Prophet (PBBUH) said: "The head of the matter is Islam. Its foundation (or its pillar) is *Salah*. Its pinnacle is *Jihad* (fighting or striving in Allah's Cause)." (Reported by Al-Tirmidhi, hadith no. 2616)

Salah is the first act of worship that Allah Almighty enjoined upon His servants. It was made obligatory by Allah Almighty directly addressing His Messenger Muhammad (PBBUH), with no intermediary. On the Night of *Mi`raj* (Ascension to Heaven), Allah (the Most Exalted) summoned His Messenger (PBBUH) to the exalted assembly of angels to receive the command of praying

directly from Him, the Lord of Glory and Majesty. It did not occur through Jibril (Gabriel PBUH), the Trustworthy Angel entrusted with conveying the divine revelations.

Anas ibn Malik narrated: "On the Night of *Isra'* (Night Journey), fifty prayers were enjoined upon the Prophet (to be performed every night and day). Then they were reduced until they were made only five. Then it was called out, 'O Muhammad, indeed My Word does not change. For these five prayers you will be rewarded for fifty (i.e., you will be rewarded as if you had prayed fifty prayers).'" (Reported by Al-Tirmidhi, hadith no. 213)

Salah is the first thing for which each servant of Allah will be held accountable on the Day of Resurrection, because the Prophet (PBBUH) said: "The first act that the servant of Allah will be held accountable for on the Day of Judgment will be the *Salah*. If it is good, then the rest of his deeds will be good. And if it is bad, then the rest of his deeds will be bad." (Reported by Al-Tirmidhi, hadith no. 413)

Salah was the last commandment that the Prophet (PBBUH) gave to his followers when he departed this world. During his last breaths, he (PBBUH) repeated: "The *Salah*, the *Salah*! And fear Allah with regard to those whom your right hands possess." (Reported by Abu Dawud, hadith no. 5156)

Salah is stated alongside *Zakah* in eighty-two ayahs in the Glorious Qur'an. Moreover, it was the first thing that `Isa (Jesus, son of Mary PBBUH) uttered while he was a baby in the cradle: "Verily! I am a slave to Allah, He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me *Salah*, and *Zakah*, as long as I live." (Translated meanings of Maryam 19:30-31)

Ibn `Abbas (may Allah be pleased with him) said: "Three ayahs were revealed in connection with three others. One will not be accepted without its counterpart. First, the ayah, 'Establish *Salah* and give *Zakah*.' (Al-Nisa' 2:43) Whoever prays and does not give *Zakah*, his *Salah* will not be accepted. Second, the Almighty's Saying, 'Be grateful to Me and your parents.' (Luqman 31:14) Whoever is grateful to Allah and is not grateful to his parents, it will not be accepted from him. Third, the Almighty's Saying, 'Obey Allah and the Messenger.' (Al-`Imran 3:32) Whoever obeys Allah and does not obey the Messenger (Muhammad PBBUH), it will not be accepted from him."

In some contexts, good deeds begin and end with *Salah*, as in the Almighty's Saying: "Successful indeed are the believers. Those who offer their *Salah* with all solemnity and full submissiveness…" to Allah's Saying: "And they who carefully maintain their *Salah*." (Translated meanings of Al-Mu`minun 23:1-9)

Allah (Exalted be He) commanded us to preserve *Salah* whether we are traveling or residing, in health or in sickness. He strongly condemned those who neglect it, such as His Saying: "But there came after them successors who neglected *Salah* and pursued desires; so they are going to meet evil." (Translated meanings of Maryam 19:59) And His Saying: "So woe to those who pray. Who delay their *Salah*s from their stated fixed times." (Translated meanings of Al-Ma`un 107:4-5)

Prophet Ibrahim (Abraham PBBUH) sincerely asked his Lord to make him, and his descendants as well, among those who regularly pray on time, saying: "O my Lord! Make me one who performs *Salah*, and (also) from my offspring, our Lord! And accept my supplication." (Translated meanings of Ibrahim 14:40)

Anyone who intentionally abandons *Salah*, out of rejection and denial of this duty, is regarded as a disbeliever who has departed the faith of Islam by consensus of Muslim scholars, based on the Prophet's (PBBUH) saying: "Between a person and *Shirk* (associating others with Allah in His Divinity or worship) and disbelief is the abandonment of *Salah*." (Reported by Muslim, hadith no. 82) And his saying: "The covenant that is between us and them (i.e., hypocrites) is the *Salah*; whoever abandons it has committed disbelief." (Reported by Ibn Majah, hadith no. 1079)

2. Who Is Obligated to Pray?

Salah is obligatory for every sane, adult Muslim. Lady `Aishah narrated that the Messenger of Allah (PBBUH) said: "The pen (that records deeds) is lifted from three (i.e., their deeds are not recorded): the sleeper until he awakes, the child until he grows up, and the insane until he regains his sanity." (Reported by Abu Dawud, hadith no. 4403)

'Lifting the pen' is a metaphor for suspension of accountability, as the scribes (angels responsible for recording a person's deeds) do not record a child's deeds until after puberty. Although *Salah* is not obligatory for a child, either boy or girl, their guardian (father or grandfather) must order them to pray so that they can practice it and be already accustomed to it when they attain puberty. `Amr ibn Shu`aib narrated on the authority of his grandfather that the Messenger of Allah (PBBUH) said: "Teach your children to pray when they are seven years old and smack them if they do not do so when they are ten years old and separate them in their beds." (Reported by Ahmad, hadith no. 6689)

Salah includes obligatory prayers. Anyone who neglects them is sinful. It also includes supererogatory or voluntary prayers. Anyone who performs them regularly will be rewarded for performing them and not punished for neglecting them. It is noteworthy that voluntary prayers are of great importance in making up for what is lacking in one's obligatory prayers.

3. Obligatory *Salahs*

The obligatory *Salah*s that Allah Almighty enjoined on His servants are five prayers each day and night. The Messenger of Allah (PBBUH) said: "Five prayers are those that Allah has decreed for His servants. Whoever offers them and does not neglect any of them, out of disregard towards them, will have a promise from Allah that He will admit him to Paradise. And whoever does not offer them will have no such promise from Allah. If He wills, He will punish him. And if He wills, He will forgive Him." (Reported by Ahmad, hadith no. 22693)

Talhah ibn `Ubaydullah narrated: "A Bedouin with unkempt hair came to the Messenger of Allah (PBBUH) and said, 'O Messenger of Allah, inform me of what Allah has made obligatory on me as regards praying.' He (PBBUH) replied, 'Five prayers, unless you do others voluntarily.' The Bedouin further asked, 'Inform me of what Allah has made obligatory on me as regards fasting." He (PBBUH) replied, 'Fasting during the month of Ramadan, unless you do any more voluntarily.' The Bedouin further asked, 'Inform me of what Allah has made obligatory on me as regards charity.' And the Messenger of Allah (PBBUH) told him the laws of Islam. The Bedouin said, 'By the One Who has honored you, I shall not voluntarily add anything to them, nor shall I do less than that

which Allah has enjoined upon me.' The Messenger of Allah (PBBUH) said, 'He will be successful if he is truthful' or 'He will enter Paradise if he is truthful.'" (Reported by Al-Bukhari, hadith no. 1891)

4. Prescribed Times of *Salah*

*Salah*s have specific times in which they must be performed, as Allah Almighty says: "Verily, the *Salah* is enjoined upon the believers at fixed hours." (Translated meanings of Al-Nisa' 4:103)

Some prayers have broad time limit, and others have narrow time limit. Those prayers with broad time limit are *Fajr* (Dawn), *Zuhr* (Noon), *`Asr* (Afternoon), and *`Isha* (Night) Prayers. As for *Maghrib* (Sunset) Prayer, its time is narrow.

Prescribed times are explained in the hadith narrated by Jabir ibn Abdullah. According to it, Jibril (Angle Gabriel, PBUH) came to the Prophet (PBBUH) and specified for him the beginning and end of each prayer, except for the *Maghrib* Prayer, whose time is one [limited without beginning, middle and end]. *`Isha* Prayer extends until midnight, unless there is an excuse, in which case its time extends until just before dawn.

Section Two

Chapter One: Conditions for the Validity of *Salah*

Chapter Two: Obligatory Acts of *Salah*

Chapter Three: Supererogatory Acts of *Salah*

Chapter Four: Shortening the *Salah*

Chapter Five: Combining Two *Salah*s

Chapter Six: *Salah* of the Sick

Chapter One: Conditions for the Validity of *Salah*

1. Knowing that the Due Time of *Salah* Has Begun

2. Being Pure from Minor and Major Impurity

3. Purity of One's Clothing, Body, and Place

4. Covering the Private Parts

5. Facing the *Qiblah*[1]

[1] Ka`bah-direction faced in prayer.

Chapter One: Conditions for the Validity of *Salah*

1. Knowing that the Due Time of *Salah* Has Begun

Whoever is certain or thinks it is likely that the time of *Salah* has begun, it is permissible for them to pray.

2. Being Pure from Minor and Major Impurity

Minor *Hadath*, such as due to urine, feces, and flatulence, necessitates *Wudu'*, whereas major *Hadath*, such as due to conjugal intercourse or a sexual dream, necessitates *Ghusl*, because Allah Almighty says: "O you who believe! When you intend to offer *Salah*, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles." (Translated meanings of Al-Ma'idah 5:6)

Anas ibn Malik narrated the Messenger of Allah (PBBUH) said: "Allah does not accept *Salah* without purification." (Reported by Ibn Majah, hadith no. 273)

3. Purity of One's Clothing, Body, and Place

This condition is obligatory when the person can maintain the purity of their clothing, body, and place of prayer. Abu Hurairah narrated that Messenger of Allah (PBBUH) warned, saying: "Most of the torment of the grave is because of urine." (Reported by Ibn Majah, hadith no. 348) If the person is unable to do so, they should pray according to their condition, and they do not have to repeat this *Salah* afterwards.

4. Covering the Private Parts

Allah Almighty says: "O children of Adam, take your adornment at every *Masjid*…" (Translated meanings of Al-A`raf 7:31) 'Adornment' denotes what covers the private parts, whereas '*Masjid*' denotes prayer. Thus, the meaning will be, cover your private parts at every prayer.

A man's bodily parts that must be covered in public extend from the navel to the knee, according to the most preponderant scholarly opinion. Some Muslim jurists opine that the thighs are part of the bodily parts that must be covered in public. This is based on the hadith narrated by Muhammad ibn Jahsh that the Messenger of Allah (PBBUH) passed by Ma`mar, whose thighs were uncovered, and said: "O Ma`mar, cover your thighs, for the thighs are part of the private parts." (Reported by Al-Tirmidhi, hadith no. 2798)

Other jurists opine that the thighs are not included in the private parts, but rather the private parts are only the front and back passages (urethra and anus), based on the hadith narrated by

Lady `Aishah that the Messenger of Allah (PBBUH) was lying down with his thigh uncovered when Abu Bakr asked for permission to enter. He gave him permission to enter, remaining as he was. Then `Umar asked for permission to come in and he gave him permission, remaining as he was. Then `Uthman asked for permission to enter and the Prophet (PBBUH) sat up and arranged his garment. When they left, `Aishah asked him about this, and he (PBBUH) replied: "Should I not feel shy before a man (i.e., `Uthman) before whom the angels feel shy." (Reported by Muslim, hadith no. 2401)

A woman's bodily parts that must be covered in public include her entire body. She must cover it up except for the face and hands, as Allah Almighty says: "…and not to show off their adornment except only that which is apparent…" (Translated meanings of Al-Nur 24:31) That is, they should not show any of their adornment except the face and hands. Also, Allah (Exalted be He) says: "…and to draw their veils all over chests…" (Translated meanings of Al-Nur 24:31)

Lady `Aishah narrated that the Prophet (PBBUH) said: "Allah does not accept the prayer of a woman who menstruates (i.e., adult) unless she is wearing a *Khimar* (veil covering to the waist)." (Reported by Abu Dawud, hadith no. 641)

5. Facing the *Qiblah*

Facing the *Qiblah* is a condition for the validity of *Salah*, because Allah (Exalted be He) says to His Messenger (PBBUH): "…so turn your face in the direction of *Al-Masjid Al-Haram* (the Sacred Mosque at Makkah). And wheresoever you people are, turn your

faces (in prayer) in that direction." (Translated meanings of Al-Baqarah 2:144)

However, this condition is waived in the following cases:

A passenger who needs to pray: It was authentically reported that the Prophet (PBBUH) used to pray (supererogatory prayers) on his mount while traveling, praying wherever it headed. Accordingly, *Salah* is valid on a ship, plane, or train without any *Karahah* (dislike), according to what is convenient to the passenger praying.

A person who feels coerced, sick, or afraid: If they cannot face the *Qiblah*, they do what is possible for them to do, acting upon the Prophet's saying: "When I command you to do something, do as much of it as you can." (Reported by Muslim, hadith no. 1337)

What is the ruling on someone who prayed in a direction other than the *Qiblah* and then later found out the correct direction of the *Qiblah*?

Such a person does not have to make up that *Salah*, and they do not have to repeat it, based on the hadith narrated by Jabir ibn `Abdullah that they did that during a journey of theirs and the Prophet (PBBUH) did not order them to repeat their *Salah* and said: "Your prayer has been counted as valid." (Reported by Al-Daraqutni, vol. 1, p. 271) Also, the Prophet (PBBUH) said: "Whatever is between the east and the west is the *Qiblah*." (Reported by Al-Tirmidhi, hadith no. 344) Ibn 'Umar used to pray on his mount wherever it headed, and he said that the Messenger of Allah (PBBUH) did that.

Beneficial point: The scholars opine that anyone who fails to fulfil one of the conditions for the validity of the *Salah* must repeat it, if they are aware of the legal ruling pertaining to it.

Chapter Two: Obligatory Acts of *Salah*

1. Making Intention to Pray

2. Uttering *Takbirat-ul-Ihram*[1]

3. Assuming a Standing Position during the Obligatory *Salah*s for Those Whose Physical Condition Allows It

4. Reciting Al-Fatihah in Rach *Rak`ah*

5. Bowing

6. Rising from Bowing and Standing Up Straight

7. Prostrating.

8. Reciting the *Tashahhud*[2] in the Final Sitting Position

9. Concluding the *Salah* with *Taslim*[3] After Reciting the *Tashahhud*

[1] Saying: *"Allahu Akbar* [Allah is the Greatest]" upon starting prayer.
[2] Testification recited in the sitting position in the second/last unit of prayer)
[3] Salutation of peace ending the prayer.

Chapter Two: Obligatory Acts of *Salah*

Salah consists of obligatory parts (or pillars). If any of them are missing, the *Salah* is not valid and is not counted. They are as follows:

1. Making Intention to Pray

Allah (Exalted be He) says: "And they were not commanded except that they should worship Allah, and worship none but Him alone (abstaining from ascribing partners to Him), and perform *Salah* and give *Zakah*; and that is the right religion." (Translated meanings of Al-Bayinah 98:5)

The Messenger of Allah (PBBUH) said: "Actions depend upon intentions, and each person will have but what he intended." (Reported by Al-Bukhari, hadith no. 1) Intention is the aim towards a goal and the resolve to do something, and its place is the heart. The tongue has nothing to do with it. It was not reported from the Prophet (PBBUH) or from the Companions that they uttered the intention [in any act of worship]. Indeed, The Messenger of Allah (PBBUH) said: "Pray as you have seen me praying." (Reported by Al-Bukhari, hadith no. 7246) He (PBBUH) also said: "I urge you to adhere to my way and the way of the Rightly Guided Caliphs." (Reported by Ibn Majah, hadith no. 42)

2. Uttering *Takbirat-ul-Ihram*

The Messenger of Allah (PBBUH) said: "The key to *Salah* is purification. Forbiddance of any actions outside *Salah* starts with the *Takbir* (saying: '*Allahu Akbar* [Allah is the Greatest]' upon commencing prayer), and ending of the praying state is with the

Taslim (salutation of peace ending the prayer)." (Reported by Abu Dawud, hadith no. 61)

Abu Humayd narrated that when the Messenger of Allah (PBBUH) stood up for *Salah*, he (PBBUH) stood up straight and raised his hands until they were parallel to his shoulders, then he (PBBUH) said: "*Allahu Akbar.*" (Reported by Ibn Majah, hadith no. 862)

3. Assuming a Standing Position during the Obligatory *Salah*s for Those Whose Physical Condition Allows It

Standing up during *Salah* is an obligation prescribed in Allah's Book, as Allah Almighty says: "Maintain with care the (obligatory) *Salah*s and (in particular) the middle *Salah* and stand before Allah, devoutly obedient." (Translated meanings of Al-Baqarah 2:238) It is also prescribed in the Sunnah. `Imran ibn Husayn narrated that he suffered from piles. So, he asked the Prophet (PBBUH) about the *Salah*, and he (PBBUH) replied: "Pray while standing; and if you cannot, pray while sitting; and if you cannot, pray while lying on your side." (Reported by Al-Bukhari, hadith no. 1117)

`Abdullah ibn `Amr narrated that he was told that the Messenger of Allah (PBBUH) said: "A person praying while sitting is equal to half the prayer." (Reported by Abu Dawud, hadith n. 950) Accordingly, the *Salah* offered while sitting is half the *Salah* offered while standing in reward. But if the person is unable to stand up during the obligatory *Salah*s, they should pray according to their ability. They will receive full reward without any reduction, because Allah Almighty does not burden a soul beyond what it can bear.

Abu Musa Al-Ash`ari narrated that the Messenger of Allah (PBBUH) said: "When a servant of Allah falls ill or travels, the same good deeds that he used to do when he was well and staying at home will be recorded for him." (Reported by Al-Bukhari, hadith no. 2996)

4. Reciting Al-Fatihah in Each *Rak`ah*

`Ubadah ibn Al-Samit narrated the Messenger of Allah (PBBUH) said: "There is no *Salah* for the one who does not recite the Opening of the Book (i.e., Al-Fatihah)." (Reported by Al-Bukhari, hadith no. 756)

Abu Hurairah narrated that Messenger of Allah (PBBUH) said: "Every *Salah* in which the Opening of the Book (i.e., Al-Fatihah) is not recited is deficient." (Reported by Ibn Majah, hadith no. 841)

Abu Sa`id Al-Khudri said: "We were commanded to recite the Opening of the Book and whatever is possible for us to recite (from the Qur'an)." (Reported by Abu Dawud, hadith no. 818)

It was authentically reported from that the Prophet (PBBUH) that he used to recite Al-Fatihah in every Rak`ah of obligatory and voluntary prayers. Nothing has been proven to the contrary. The basis of worship is following the example of the Prophet (PBBUH) who said: "Pray as you have seen me praying."

Basmalah

The Muslim scholars are agreed that the *Basmalah* is part of an ayah from Surat Al-Naml that says: "Verily! It is from Sulayman (Prophet Solomon), and verily! It (reads): *Bismillah Al-Rahman, Al-Rahim* (In the Name of Allah, the Most Beneficent, the Most Merciful)." (Translated meanings of Al-Naml 27:30) However,

they differed into three opinions regarding the *Basmalah* that occurs at the beginning of the surahs.

According to the first opinion: *Basmalah* is an ayah of Al-Fatihah and of every surah. Based on this, reciting it is *Wajib* (obligatory) and takes the same ruling as that of Al-Fatihah in prayers that are *Sirri* (with subvocal recitation) or *Jahri* (with loud recitation).

According to the second opinion: *Basmalah* is an independent ayah that was revealed to separate between the surahs. Reciting it during Al-Fatihah is permissible and is even *Mustahab* (desirable). But it is not recommended to recite it loudly – based on the hadith of Anas who said: "I prayed behind (led by) the Messenger of Allah (PBBUH) and behind Abu Bakr, `Umar, and `Uthman. I did not hear any of them reciting loudly, '*Bismillah Al-Rahman, Al-Rahim*.'" (Reported by Al-Nasa'i, hadith no. 907)

According to the third opinion: *Basmalah* is not an ayah of Al-Fatihah or any other surah, and its recitation during prayer is *Makruh* (disliked), whether secretly or loudly, in obligatory or voluntary prayers. However, this is a weak unsupported opinion.

Note: Imam Ibn Al-Qayyim said, regarding the first and second opinions, that the Prophet (PBBUH) would recite *Basmalah* loudly sometimes and silently at other times.

What is the ruling on someone who cannot recite Al-Fatihah?

The basic principle is that *Salah* is not valid unless the worshiper recites Al-Fatihah, based on the hadiths stated in this regard.

If the person praying cannot recite Al-Fatihah well but can recite some ayahs from another surah well, they should recite seven

ayahs from it. This is because the best remembrance after Al-Fatihah is that which is similar to it from the Qur'an.

If the person is not able to learn anything from the Qur'an, due to their inability, poor memory, a defect in pronunciation, or some handicap, then the best remembrance after the Qur'an are the formulas of *Dhikr* (remembrance of Allah) which the Prophet (PBBUH) taught us including: *Tasbih* (saying: "*Subhan Allah* [Glory be to Allah]"), *Tahmid* (saying: "*Alhamdu lillah* [All praise is due to Allah]"), and *Tahlil* (saying: "*La ilaha illa Allah* [There is no god except Allah]").

Samurah ibn Jundub narrated that the Messenger of Allah (PBBUH) said: "The most excellent words are four: '*Subhan Allah*,' '*Alhamdu lillah*,' '*La ilaha illa Allah*,' and '*Allahu Akbar*.'" (Reported in *Mishkat Al-Masabih*, hadith no. 2294)

Rafi`ah ibn Rafi` narrated that the Prophet (PBBUH) taught a man how to pray and then said to him: "If you know any portion of the Qur'an recite it, otherwise say, '*Alhamdu lillah*, *Allahu Akbar*, and *La ilaha illa Allah*,' and then bow." (Reported by Abu Dawud, hadith no. 861)

5. Bowing

It is unanimously agreed upon that bowing is an obligatory part of *Salah*, because Allah Almighty says: "O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful." (Translated meanings of Al-Hajj 22:77)

Bowing is achieved by bending so that the hands reach the knees, during which the worshiper must be tranquil and still.

Abu Qatadah narrated that the Messenger of Allah (PBBUH) said: "The worst thief is the one who steals from his *Salah*." They (the Companions) asked: "O Messenger of Allah! How can a person steal from his *Salah*?" He (PBBUH) replied: "He does not complete the bowing and prostration properly." (Reported by Ahmad, hadith no. 22642)

According to another hadith, the Messenger of Allah (PBBUH) said: "A *Salah* in which a person does not straighten his spine (back) during bowing and prostration is insufficient (incomplete)." (Reported by Al-Tirmidhi, hadith no. 265)

6. Rising from Bowing and Standing up Straight

This is based on the hadith on the authority of Abu Humayd that provides full description of the manner of *Salah* of the Prophet (PBBUH). Part of it says: "When he (PBBUH) raised his head, he would stand up perfectly straight until every vertebra (back bone) has returned to its place." (Reported by Al-Bukhari, hadith no. 828)

Lady `Aishah also narrated that "When the Messenger of Allah (PBBUH) raised his head from bowing, he (PBBUH) would not prostrate until he had stood up straight." (Reported by Ibn Majah, hadith no. 893)

7. Prostrating

Prostration has the same ruling as bowing, based on the Prophet's (PBBUH) saying to the man who was praying improperly: "…then prostrate until you are at ease in prostration, then sit up until you

are at ease in sitting, then prostrate until you are at ease in prostration, then do that throughout your prayer." (Reported by Al-Bukhari, hadith no. 793)

For how long should the worshiper remain still and at ease after each posture during *Salah*?

It is the time it takes for the organs to stabilize (assume normal position), which scholars have estimated to be equal to at least three glorifications, up to five or ten for those who wish.

The seven body parts of prostration

They are the face, the two palms, the two knees, and the tips of the toes.

Ibn `Abbas narrated that the Prophet (PBBUH) said: "I have been commanded to prostrate on seven bones: on the forehead," and he pointed to his nose, "and on the two hands, the two knees and the edges of the two feet (i.e., the toes) and not to fold back the clothing or the hair." (Reported by Al-Bukhari, hadith no. 812)

Avoiding folding back one's clothing or hair during *Salah* means that the worshiper should not tuck their clothes or hair while prostrating.

8. Reciting the *Tashahhud* in the Final Sitting Position

Sitting in the final sitting position and reciting the *Tashahhud* (testification recited in the sitting position in the second/ last unit of Prayer) is established in the guidance of the Messenger of Allah (PBBUH).

`Abdullah ibn Mas`ud narrated: "When we prayed with the Prophet (PBBUH) we used to say, 'Peace be upon Allah from His slaves, peace be upon so and so.' The Prophet (PBBUH) said, 'Do not say 'Peace be upon Allah,' for Allah Himself is Peace. Rather say, "*Al-tahiyyaatu lillaahi wal-salawaatu wal-tayyibaat. Al-salaamu alayka ayyuha'l-Nabiyyu wa rahmat Allahi wa barakaatuhu. Al-salaamu `alayna wa `ala ibaad-illaah il-saalihin* (All salutations (reverence), all prayers, and all good things are due to Allah. Peace be upon you, O Prophet, and the Mercy of Allah and His Blessings. Peace be upon us, and upon all the righteous servants of Allah)." [Then go on to say] "*Ash-hadu an laa ilaaha ill-Allah wa ash-hadu anna Muhammadan `abduhu wa rasuluhu* (I bear witness that there is no god except Allah, and I bear witness that Muhammad is His servant and Messenger)." Then choose whichever supplication you like and supplicate to Allah with it." (Reported by Al-Bukhari, hadith no. 812)

9. Concluding the *Salah* with *Taslim*

The obligation of offering *Taslim* (salutation of peace ending the Prayer) after the last *Tashahhud* (testification recited in the sitting position in the last unit of Prayer) has been proven by the words and actions of the Messenger of Allah (PBBUH).

`Ali ibn Abu Talib narrated that the Messenger of Allah (PBBUH) said: "The key to *Salah* is purification. Forbiddance of any actions outside *Salah* starts with the *Takbir* (saying: '*Allahu Akbar*' upon commencing prayer), and ending of the praying state is with the *Taslim*." (Reported by Abu Dawud, hadith no. 61)

`Amir ibn Sa`d quoted his father as saying: "I used to see the Messenger of Allah (PBBUH) offering *Taslim*, (turning his head) to

his right and to his left until the whiteness of his cheek could be seen." (Reported by Muslim, hadith no. 582)

Most Muslim scholars opine that the first *Taslim* [to the right] is *Wajib* (obligatory), whereas the second *Taslim* [to the left] is *Mustahab* (desirable). Accordingly, the *Salah* of one who offers one *Taslim* is permissible, because there is no explicit text stating that two salutations are obligatory. If the worshiper offers one salutation, they should say it in a straight position [without turning their head to the right or to the left]. If they offer two salutations, they should say the first one to their right and the second one to their left.

Chapter Three: Supererogatory Acts of *Salah*

1. Raising the Hands

2. Placing the Right Hand on Top of the Left

3. Uttering the Opening Supplication

4. Uttering *Isti`adhah*[1]

5. *Ta'min*[2]

6. Reciting a Portion of the Qur'an after Al-Fatihah

7. Saying: "*Allahu Akbar*" Whenever Moving from One Posture to Another

8. The Manner of Correct Bowing

9. Statements of Glorification during Bowing and Prostration

10. The Manner of Correct Prostration

11. The Duration of Prostration and the Glorification Uttered during It

12. Supplication between the Two Prostrations

13. The Manner of Sitting for the *Tashahhud*

[1] Seeking Refuge with Allah from Satan.

[2] Saying: "Amen" after reciting Surat Al-Fatihah.

14. The First *Tashahhud*

15. Sending Peace and Blessings upon the Prophet (PBBUH)

16. Supplication after Reciting the Last *Tashahhud* and Before Offering *Taslim*

17. Supplications and Statements of Glorification After the *Taslim*

Chapter Three: Supererogatory Acts of *Salah*

Salah includes several supererogatory acts that are *Mustahab* for the worshiper to maintain in order to attain reward. Women are equal to men in all supererogatory acts of *Salah* except for the *Ta'min* (saying: "Amen" after reciting Surah Al-Fatihah), as it is *Sunnah* (supererogatory act of worship following the example of the Prophet) for women to say 'Amen' silently behind the Imam, and men to say 'Amen' out loud.

1. Raising the Hands

It is *Mustahab* for the worshiper to raise their hands in four situations during *Salah*:

First situation: When uttering *Takbirat-ul-Ihram*. Fifty Companions narrated this from the Messenger of Allah (PBBUH) including the Ten Men Given the Glad Tidings of Paradise, and they were: Abu Bakr Al-Siddiq, `Umar ibn Al-Khattab, `Uthman ibn `Affan, `Ali ibn Abu Talib, Talhah ibn Ubaydullah, Al-Zubayr ibn Al-`Awwam, Sa`d ibn Abu Waqqas, `Abdul-Rahman ibn `Awf, Abu `Ubaydah Al-Jarrah, and Sa`id ibn Zayd.

The way to raise the hands: The worshiper should raise both hands parallel to their shoulders so that the tips of their fingers are level with the top of their ears.

Abu Hurairah narrated: "When the Messenger of Allah (PBBUH) stood up for *Salah*, he (PBBUH) would raise his hands while they are extended." (Reported by Al-Tirmidhi, hadith no. 240)

The raising of the hands should be done simultaneously with or before uttering *Takbirat-ul-Ihram* or Opening *Takbir*.

Ibn `Umar narrated: "I saw the Messenger of Allah (PBBUH) opening the *Salah* with the *Takbir* and raising his hands to the level of his shoulders at the time of saying the *Takbir*." (Reported by Al-Bukhari, hadith no. 738)

Second and third situations: It is *Mustahab* for the worshiper to raise both hands when bowing and when rising from it. This was authentically reported to be done by the Messenger of Allah (PBBUH) by twenty-two Companions.

Ibn `Umar said: "When the Messenger of Allah (PBBUH) started to pray, he (PBBUH) would raise his hands in level with his shoulders. Also, when he (PBBUH) bowed and when he raised his head from bowing, he would raise them likewise and say '*Sami`a Allahu liman hamidah* (Allah listens to those who praise Him),' but he did not do that when he prostrated." (Reported by Al-Nasa'i, hadith no. 1059)

Fourth situation: When rising from the First *Tashahhud* (testification recited in the sitting position in the second unit of Prayer) during the third *Rak`ah*.

`Ali ibn Abu Talib said: "When the Messenger of Allah (PBBUH) stood up to offer the prescribed *Salah*, he would say '*Allahu Akbar*' and raise his hands to shoulder height. He did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his *Salah*. But when he stood up following the two prostrations, he raised his hands in the same manner and said '*Allahu Akbar*.'" (Reported by Ahmad, hadith no. 717)

2. Placing the Right Hand on Top of the Left

Twenty hadiths were reported on this issue from eighteen Companions.

Sahl ibn Sa`d said: "The people were commanded to place the right hand on the left forearm during *Salah*." (Reported by Al-Bukhari, hadith no. 740)

Jabir ibn `Abdullah said: "The Messenger of Allah (PBBUH) passed by a man who was praying and had placed his left hand on his right. He (PBBUH) took it away and placed his right hand on his left." (Reported by Ahmad, hadith no. 15090)

Imam Ibn `Abd Al-Barr said: "This (i.e., placing the right hand on top of the left during *Salah*) was authentically reported from the Prophet (PBBUH) without disagreement among scholars. It is the opinion held by many of the Companions and Followers. Imam Malik stated it in his book *Al-Muwatta'*." Ibn `Abd Al-Barr added: "Imam Malik continued to adhere to placing his right hand on his left [during *Salah*] until he met Allah Almighty."

There was no authentic hadith reported that must be followed regarding the position at which the hands should be placed, whether under the chest or under the navel. The Hanafis say under the navel, and the Shafi`is say under the chest.

3. Uttering the Opening Supplication

It is recommended for the person praying to recite any of the supplications that the Prophet (PBBUH) used to say when starting *Salah* after the Opening *Takbir*, and before reciting Al-Fatihah.

Abu Hurairah narrated: "The Messenger of Allah (PBBUH) used to remain silent between the [Opening] *Takbir* and the recitation of the Qur'an, and that period of silence was brief. I said, 'May my father and mother be sacrificed for you, O Messenger of Allah. When you remain silent between the [Opening] *Takbir* and the recitation, what do you say?' He (PBBUH) replied, 'I say: *Allahumma ba`id bayni wa bayna khatayaya kama ba`adta bayna al-mashriqi wal-maghrib. Allahumma naqqini min al-khataya kama yunaqqa ath-thawb al-abyad min al-danas. Allahumma ighsil khatayaya bil-ma'i wath-thalji wal-barad* (O Allah, put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah, cleanse me of sin as a white garment is cleansed from filth. O Allah, wash away my sins with water and snow and hail).'" (Reported by Al-Bukhari, hadith no. 744)

Lady `Aishah narrated that when the Prophet (PBBUH) started to pray, he would say: *"Subhanak Allahumma wa bi hamdik, wa tabarak asmuka wa ta'ala jadduka, wa la ilaha ghayruk* (Glory and praise be to You, O Allah, blessed be Your Name, exalted be Your Majesty; there is no god worthy of worship except You)." (Reported by Ibn Majah, hadith no. 806)

4. Uttering *Isti`adhah*

It is recommended for the person praying to seek refuge with Allah from the accursed Satan after saying the Opening Supplication, and before reciting Al-Fatihah. Seeking refuge with Allah at that position during *Salah* was authentically reported from the Prophet (PBBUH). It is only prescribed in the first *Rak`ah*.

Abu Hurairah narrated that when the Messenger of Allah (PBBUH) stood up for the second *Rak`ah*, he (PBBUH) began the recitation with "*Al-hamdu lillahi rabbi l-`alamina* (All the praises and thanks be to Allah, the Lord of the worlds)" (Al-Fatihah) without observing a period of silence." (Reported by Muslim, hadith no. 599) This signifies that the Prophet (PBBUH) did not repeat *Isti`adhah* before reciting Al-Fatihah as he did in the first *Rak`ah*.

5. *Ta'min*

It is an act of Sunnah for every worshiper, whether an Imam, a *Ma'mum* (person being led by an Imam in Prayer), or someone praying alone, to say "Amen" after reciting Al-Fatihah. They should say it aloud in a prayer recited out loud, and silently in a prayer recited subvocaly. As for women, they should say "Amen" subvocaly in both cases.

Wa'il ibn Hujr narrated that he heard the Messenger of Allah (PBBUH) reciting: "*Ghayri l-maghdubi `alayhim wala l-dalina* (Not the way of those who earned Your Anger, nor of those who went astray" (Translated meanings of Al-Fatihah 1:7) and he (PBBUH) said: "Amen," prolonging his voice when saying it. (Reported by Abu Dawud, hadith no. 932) The prolongation of Amen is in the letter Ya (ي) and not in the letter Alif (ا).

Lady `Aishah narrated that the Prophet (PBBUH) said: "The Jews do not envy you for anything more than for the *Salam* and the *Ta'min* (saying: 'Amen' after reciting Surah Al-Fatihah)." (Reported by Ibn Majah, hadith no. 856)

It is recommended for the *Ma'mum*s to follow the Imam in saying "Amen" without either preceding or delaying. The *Ma'mum*s can say "Amen" even if the Imam does not say it.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When the Imam says '*Ghayri l-maghdubi `alayhim wala l-dalina*' (Translated meanings of Al-Fatihah 1:7) say 'Amen.' For if one's saying 'Amen' coincides with that of the angels, his past sins will be forgiven." (Reported by Abu Dawud, hadith no. 935)

'Amen' is not a part of Al-Fatihah, but rather it is a supplication that means: "O Allah, respond to or answer my supplication."

6. Reciting a Portion of the Qur'an After Al-Fatihah

It is an act of Sunnah for the worshiper to recite a surah or a portion of the Qur'an after reciting Al-Fatihah in the two *Rak`ah*s of the *Fajr* (Dawn) Prayer and the *Jumu`ah* (Congregational Friday Prayer); the first two *Rak`ah*s of the *Zuhr* (Noon), the *`Asr* (Afternoon), the *Maghrib* (Sunset), and the *`Isha'* (Night) Prayers; and all *Rak`ah*s of voluntary prayers.

Abu Qatadah said: "The Prophet (PBBUH) used to recite *Umm Al-Kitab* (Al-Fatihah) followed by two surahs in the first two *Rak`ah*s of the *Zuhr* Prayer, and he used to recite only *Umm Al-Kitab* in the last two *Rak`ah*s [of the *Zuhr* Prayer]. Sometimes, he (PBBUH) would recite loud enough for us to hear the ayah. He would prolong the first *Rak`ah* more than the second. He would the same in the *`Asr* and *Subh* (Dawn) Prayers." (Reported by Al-Bukhari, hadith no. 776)

Abu Qatadah added: "We thought that by this (prolonging of the first *Rak`ah*) he (PBBUH) wanted that the people (latecomers) might join the first *Rak`ah*." (Reported by Abu Dawud, hadith no. 800)

A. The manner of reciting more Qur'an after Al-Fatihah

It is permissible to recite whatever surah or portion of the Qur'an after Al-Fatihah.

`Abdullah ibn Al-Sa'ib said: "The Messenger of Allah (PBBUH) led us in the *Subh* (Dawn) Prayer at Makkah. He (PBBUH) began to recite Surat Al-Mu'minun (the 23rd chapter of the Qur'an), and when he came to the mention of Moses and Aaron (ayah 45) or to the mention of Jesus (ayah 50), he started coughing, then he bowed." (Reported by Muslim, hadith no. 455)

When Qatadah was asked about someone who recites one [complete] surah over two *Rak`ah*s or repeats one surah in two *Rak`ah*s, he said: "All this is Allah's Book."

Anas ibn Malik narrated: "There was a man from the Ansar who used to lead people in *Salah* at Quba' Mosque. Whenever he began reciting a surah in *Salah* he would begin with "*Qul Huwa Allahu Ahad* (Allah the One, the Self-Sufficient Master Whom all creatures need…)" (Surat Al-Ikhlas 112). When he finished that surah, he would recite another one with it. He did so in each *Rak`ah*. His companions talked to him about it and said, 'You recite this surah and do not consider it sufficient, and you recite another one along with it." He said, 'I shall not leave it! If you would like me to lead you with it, I shall do so; and if you do not like this, I shall leave you.' They knew that he was the best Imam among them, and they did not like someone else to lead them in *Salah*. When the Prophet (PBBUH) came to them, they informed him about this issue. The Prophet (PBBUH) addressed this Imam, saying, 'O so-and-so, what prevents you from doing what your companions ask you to do? Why do you recite this surah particularly in every *Rak`ah*?' He replied, 'I love this surah.' The Prophet (PBBUH) said, 'Your love

for this surah will make you enter Paradise.'" (Reported by Al-Bukhari, hadith no. 774)

Abu Darda' narrated that the Prophet (PBBUH) said to his Companions: "Is it difficult for any of you to recite one-third of the Qur'an in one night?" This suggestion was difficult for them so they said: "Who among us can do so, O Messenger of Allah?" He replied: "*Qul Huwa Allahu Ahad* (Surat Al-Ikhlas 112:1-to the end) is equal to one third of the Qur'an." (Reported by Al-Bukhari, hadith no. 5015)

Abu Hurairah narrated: "The Messenger of Allah (PBBUH) said, 'Gather, for I shall recite to you one third of the Qur'an.' Those who could gather gathered there. The Prophet (PBBUH) then came out and recited "*Qul Huwa Allahu Ahad* (Surat Al-Ikhlas 112:1-to the end). Then he (PBBUH) went back in. Some of us said to the others, 'Perhaps there has been some news from the heaven on account of which he has gone Inside.' The Prophet (PBBUH) then came out again and said, 'I told you that I would recite to you one third of the Qur'an, and it is indeed equal to one third of the Qur'an.'" (Reported by Al-Muslim, hadith no. 812)

b. Description of the way the Prophet (PBBUH) recited the Qur'an during *Salah*

The Prophet (PBBUH) used to prolong the sounds [in each word] during his recitation, stopping at every ayah and extending his voice.

c. Reciting the Qur'an while being led by the Imam

The basic principle is that *Salah* is not valid unless Al-Fatihah is recited in every *Rak`ah* of all obligatory and voluntary *Salah*s. However, the person being led in *Salah* is not required to recite it and must listen once the Imam begins to recite the surah immediately after Al-Fatihah, based on the Almighty's Saying: "When the Qur'an is recited, listen to it, and be silent that you may receive mercy." (Translated meanings of Al-A`raf 7:204) Also, the Prophet's saying: "Anyone who has an Imam, the recitation of the Imam is his recitation." (Reported by Ibn Majah, hadith no. 850) That applies in the *Jahri Salah* (prayer recited out loud). As for *Sirri Salah* (prayer with subvocal recitation), reciting Al-Fatihah is obligatory for the Imam as well as the *Ma'mums* (people being led by an Imam in prayer).

The opinion stating that during the pause between Al-Fatihah and the surah after it the *Ma'mum*s should recite Al-Fatihah silently, the response to that is that the pause after reciting Al-Fatihah is not binding on the Imam.

7. Saying: "*Allahu Akbar*" Whenever Moving from One Posture to Another during *Salah*

The worshiper should say *Takbir* every time they go down or come up or stand or sit during *Salah*, except when rising from bowing, in which case the worshiper should say: "*Sami`a Allahu liman hamidah Rabbana wa laka Al-Hamd* [Allah listens to those who praise Him. Our Lord, to You be praise]." If the worshiper is praying in congregation and the Imam says: "*Sami`a Allahu liman hamidah*," the *Ma'mum* should say: "*Rabbana wa laka Al-Hamd* [Our Lord, to You be praise]." This is what was authentically reported to be done by the Messenger of Allah (PBBUH), and was also the practice of the Companions and their Followers.

It is recommended that the worshiper begins uttering the *Takbir* when they begin to move from one posture to another. This applies in individual or congregational *Salah*, and whether the person praying is an Imam or a *Ma'mum*.

8. The Manner of Correct Bowing

During bowing, it is obligatory to bend the back down so that the hands reach the knees, but the Sunnah is to level the head with the buttocks (back) and to lean on the hands, keeping them away from the sides, while spreading the fingers on the knee and leg, and stretching the back.

Abu Humayd narrated that when the Prophet (PBBUH) bowed, he was balanced. He (PBBUH) did not make his head higher or lower than his back, and he placed his hands on his knees. (Reported by Al-Nasa'i, hadith no. 1039)

9. Statements of Glorification during Bowing and Prostration

During bowing, the worshiper should say: "*Subhana Rabbiyal `Azhim* (Glory be to my Lord, the Most Great)." `Uqbah ibn `Amir said: "When 'Glorify the Name of your Lord, the Most Great' (Al-Haqah 69:52) was revealed, the Messenger of Allah (PBBUH) said, 'Say it when you are bowing.' And when 'Glorify the Name of your Lord, the Most High' (Al`Ala 87:1) was revealed, he (PBBUH) said, 'Say it when you are prostrating.'" (Reported by Abu Dawud, hadith no. 869)

Lady `Aishah said that the Messenger of Allah (PBBUH) used to say when bowing and prostrating, *"Subbuhun Quddusun Rabbul-*

mala'ikati war-ruh (All-Glorious, All-Holy, Lord of the angels and spirit)." (Reported by Muslim, hadith no. 487) 'All-Glorious, All-Holy' means that You, O Lord, are far Exalted above everything not befitting Your Majesty and Glory.

According to another hadith by Lady `Aishah: "The Messenger of Allah (PBBUH) often said when bowing and prostrating himself, '*Subhanaka Allahumma, Rabbana wa bihamdika, Allahumma-ghfir li* (Glory be to You O Allah, our Lord, and all praise. O Allah, forgive me,' complying with the interpretation of the Qur'anic command." That is, Allah's Saying: "So glorify the Praises of your Lord, and ask for His Forgiveness." (Translated meanings of Al-Nasr 110:3)

10. The Manner of Correct Prostration

Wa'il ibn Hujr narrated that when the Prophet (PBBUH) prostrated himself, his knees fell to the ground before his hands did. And when he (PBBUH) prostrated himself, he placed his forehead between his hands and kept his armpits apart. When he (PBBUH) rose, he rose on his knees and leaned on his thighs. (Reported by Al-Albani, hadith no. 819) Thus, the forehead, nose, and hands are firmly placed on the ground.

11. The Duration of Prostration and the Glorification Uttered during It

The worshiper should not utter less than three glorifications during bowing and prostration, and they should say them calmly without making haste. As for the perfect duration of glorification during bowing and prostration, some scholars have estimated it to be ten glorifications. Anas ibn Malik said: "I have never seen anyone whose *Salah* more closely resembles the *Salah* of the

Messenger of Allah (PBBUH) than this young man – meaning `Umar ibn `Abdul-`Aziz. We estimated that when bowing, he repeated the glorification ten times; and when prostrating, he repeated the glorifications ten times."

It is recommended for the worshiper not to limit themselves to glorifying Allah during prostration, but rather say whatever supplication they wish to make, based on the Prophet's saying: "As for bowing, glorify the Lord therein. And as for prostrating, strive hard in supplication therein because it is more likely that you will receive a response." (Reported by Muslim, hadith no. 479)

The Prophet (PBBUH) also said: "The closest that a person is to his Lord is when he is prostrating, so say a lot of supplication then." (Reported by Muslim, hadith no. 482)

12. Supplication between the Two Prostrations

It is recommended to supplicate between the two prostrations, and the best supplications are those authentically reported to be said by the Prophet (PBBUH).

Ibn `Abbas narrated that the Prophet (PBBUH) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me." (Reported by Abu Dawud, hadith no. 850) The version reported by Al-Tirmidhi also included: "Support me."

13. The Manner of Sitting for the *Tashahhud*

The worshiper must pay attention to the following when sitting for the *Tashahhud*:

Ibn `Umar narrated: "When the Messenger of Allah (PBBUH) sat for the *Tashahhud*, he (PBBUH) placed his left hand on his left knee and his right hand on his right knee, and he formed a ring like (fifty-three) gesture and pointed with his index finger." (Reported by Muslim, hadith no. 580) The version reported by Al-Nasa'i added: "His gaze did not go beyond his (index) finger with which he (PBBUH) was pointing."

The Shafi'is opine that the worshiper should not point with his index finger except once, when saying: "There is no god but Allah."

As for the Hanbalis, they opine that the worshiper should point with his index finger whenever they mention Allah's Name.

14. The First *Tashahhud*

Most scholars consider the First *Tashahhud* to be an act of Sunnah (supererogatory act of worship following the example of the Prophet).

`Abdullah ibn Buhainah Al-Asdi narrated: "The Messenger of Allah (PBBUH) stood up during the *Zuhr* Prayer without sitting for the [First] *Tashahhud*. When he (PBBUH) completed his *Salah*, he prostrated twice, saying '*Allahu Akbar*' in each prostration while he was sitting, before offering the *Taslim*. The people performed the two prostrations along with him, in place of the sitting for the *Tashahhud* that he forgot." (Reported by Al-Bukhari, hadith no. 1230)

This hadith shows that *Sujud-ul-Sahw* (prostration of forgetfulness) makes up for omitting the First *Tashahhud* because it is one of the supererogatory acts of *Salah*. It constitutes a refutation of the scholarly opinion that maintains that the First *Tashahhud* is obligatory. If the First *Tashahhud* were obligatory, the Messenger of Allah (PBBUH) would not have made up for it by just offering *Sujud-ul-Sahw*, as it cannot make up for an omitted obligatory act of the *Salah*, such as the Opening *Takbir*.

The Imam must take care to make the First *Tashahhud* short. `Abdullah ibn Mas`ud narrated that when the Messenger of Allah (PBBUH) sat [for the First *Tashahhud*] during the first two *Rak`ah*s, it was as if he was on heated stones till he got up. (Reported by Al-Tirmidhi, hadith no. 366)

15. Sending Peace and Blessings upon the Prophet (PBBUH)

It is recommended for the worshiper to invoke peace and blessings upon the Prophet (PBBUH) in the Last *Tashahhud*.

Ka`b ibn `Ujrah narrated: "We (the Companions) said, 'O Messenger of Allah, we know how to greet you, but how to send salah upon you?' He (PBBUH) replied, 'Say*: Allahumma salli `ala Muhammadin wa `ala `aali Muhammadin, kama sal-layta `ala aali Ibrahima innaka Hamidun Majid. Allahumma barik `ala Muhammadin wa `ala aali Muhammadin, kama barakta `ala aali Ibrahima, innaka Hamidun Majid* (O Allah, send Your Salah (Grace, Honor, and Mercy) upon Muhammad and upon the Family of Muhammad, as You sent Your Salah upon the Family of Ibrahim (Abraham). And send Your Blessings upon Muhammad and the Family of Muhammad, as You sent Your Blessings upon the Family

of Ibrahim, You are indeed Praiseworthy, Most Glorious)." (Reported by Al-Bukhari, hadith no. 6357)

Invoking peace, blessings, and honor upon the Prophet (PBBUH) is recommended in this position and not obligatory, meaning that it is one of the supererogatory acts of *Salah* and not an integral part like the first half of the Tashahhud.

16. Supplication after Reciting the Last *Tashahhud* and before Offering *Taslim*

It is recommended for the person praying to ask whatever they wish of the good things of this world and the Hereafter in this position during *Salah*. The supplications transmitted from the Prophet (PBBUH) in this regard are as follows:

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When one of you has finished the Last *Tashahhud*, let him seek refuge with Allah from four things: from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the evil of the *Dajjal* (Antichrist)." (Reported by Muslim, hadith no. 588)

The version of the previous hadith as narrated by Lady `Aishah further adds: "O Allah, I seek refuge with you from sin and debt." (Reported by Abu Dawud, hadith no. 880)

`Abdullah ibn `Amr narrated that Abu Bakr Al-Siddiq said to the Messenger of Allah (PBBUH): "Teach me a supplication that I may say in my *Salah*." He (PBBUH) replied: "Say, '*Alahumma inni zalamtu nafsi zulman kathiran wa la yaghfiru dhunub illa anta faghfir li maghfiratan min `indika warhamni innaka anta Al-*

Ghafurur-Rahim (O Allah, verily I have wronged myself much and there is no one who forgives sins except You. Grant me forgiveness from You and have mercy on me for You are the Oft-Forgiving, Most Merciful)." (Reported by Ibn Majah, hadith no. 3835)

Mihjan ibn Al-Adra` narrated that the Messenger of Allah (PBBUH) entered the mosque and there was a man who had completed his *Salah* (he was almost done with it, but he has not offered *Taslim* yet). He was reciting the *Tashahhud* (after which), he said: "*Allahumma inni as-aluka ya Allah bi-annaka Wahidul Ahadus Samad, aladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad, an taghfirali dhunubi, innaka antal-Ghafurur-Rahim* (O Allah, I ask of You, O Allah, as You are the One, the Only God, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful)." The Messenger of Allah (PBBUH) said three times: "He (this worshiper) has been forgiven." (Reported by Abu Dawud, hadith no. 985)

17. Supplications and Statements of Glorification after the *Taslim*

Some glorifications and supplications were reported from the Prophet (PBBUH) to be said after concluding the *Salah* with *Taslim*, which are recommended for the person praying to say.

a. Thauban narrated that when the Messenger of Allah (PBBUH) finished his *Salah*, he would ask Allah's Forgiveness three times and then he would say: "*Allahumma anta as-salam wa minka as-salam tabarakta ya dhal-jalali wal-ikram* (O Allah, You are As-Salam (Peace), and from you is As-Salam. Blessed are You, O

Possessor of Majesty and Honor." (Reported by Al-Nasa'i, hadith no. 1337)

b. Mu`adh ibn Jabal narrated that the Messenger of Allah (PBBUH) took hold of his hand and said: "O Mu`adh! By Allah I love you. I advise you O Mu`adh to never forget to say after each *Salah*: "*Allahumma a`inni `ala dhikrika, wa shukrika, wa husni `ibadatika* (O Allah, help me to remember You, be grateful to You, and worship You in the best manner)." (Reported by Abu Dawud, hadith no. 1522)

c. Abu Umamah narrated that the Messenger of Allah (PBBUH) said: "Whoever recites *Ayat-ul-Kursy* (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) at the end of each obligatory prayer, nothing but death will prevent him from entering Paradise." (Reported by Al-Nasa'i, hadith no. 9848)

d. Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Anyone who glorifies Allah (by saying '*Subhan Allah*') after every prayer thirty-three times, praises Him (by saying '*Al-hamdu lillah*') thirty-three times, and magnifies Him (by saying '*Allahu Akbar*') thirty-three times, ninety-nine times in all, then completes one hundred by saying, '*La ilaha ill-Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa `ala kulli shayin Qadir* (There is no god but Allah alone, with no partner or associate. His is the sovereignty and to Him be praise, and He is Able to do all things),' his sins will be forgiven, even if they were as much as the foam of the sea.'" (Reported in *Mishkat Al-Masabih*, hadith no. 976)

f. Abu Dhar narrated that the Prophet (PBBUH) said: "Whoever says ten times at the end of every *Fajr* (Dawn) Prayer, while his feet are still folded, and before speaking, '*La ilaha ill- Allah, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, yuhyi wa*

yumitu, wa huwa `ala kulli shay'in Qadir (There is no god but Allah alone, with no partner or associate. His is the sovereignty and to Him be praise. He gives life and causes death, and He is Able to do all things),' ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, he will be raised ten degrees, and he shall be in security all that day from every unpleasant thing, and he shall be in protection from Satan, and no sin will affect him that day, except for *Shirk* (associating others with Allah in His Divinity or worship)." (Reported by Al-Tirmidhi, hadith no. 3474)

g. Muslim ibn Al-Harith Al-Tamimi narrated that the Messenger of Allah (PBBUH) said to him secretly: "When you finish the *Maghrib* Prayer, say seven times, '*Allahumma ajirni minan nar* (O Allah, protect me from Hellfire),' for if you say that and die that night, protection from it would be recorded for you. And when you finish the *Subh* (Dawn) Prayer, say the same, for if you die that day, protection from it would be recorded for you." (Reported by Abu Dawud, hadith no. 5079)

Chapter Four: Shortening the *Salah*

1. The Permissibility of Shortening the *Salah* for Travelers

2. The Distance Over Which It Is Permissible to Shorten *Salah*

3. The Point at Which It Is Permissible to Start Shortening *Salah*

4. The Period during Which It Is Permissible to Shorten *Salah*

5. Voluntary *Salah* while Traveling

Chapter Four: Shortening the *Salah*

1. The Permissibility of Shortening the *Salah* for Travelers

Shortening the *Salah* is permissible by consensus of the Imams, based on the Almighty's Saying: "And when you (Muslims) travel in the land, there is no sin on you if you shorten your *Salah* if you fear that the disbelievers may attack you. Verily, the disbelievers are ever unto you open enemies." (Translated meanings of Al-Nisa' 4:101)

Most Muslim scholars hold that shortening the four-unit *Salahs* (*Zuhr*, *`Asr*, and *`Isha*) to two units is permissible for travelers, whether they are secure or insecure. This is indicated by the hadith narrated by Ya`la ibn Umayyah Al-Makki, who said: "I remarked to `Umar ibn Al-Khattab that Allah says, 'There is no sin on you if you shorten your *Salah* if you fear that the disbelievers may attack you' (Al-Nisa' 4:101), whereas the people are now secure.' `Umar replied that he had wondered about the same matter, so he asked the Messenger of Allah (PBBUH) and received the reply, 'It is charity which Allah has given you, so accept His Charity [towards you].'" (Reported by Ibn Majah, hadith no. 1065)

But scholars differed on the issue of whether it is permissible to offer *Salah* in complete form when traveling and not to shorten it. Is this permissible? Or is shortening *Salah* obligatory during traveling?

(a) Some scholars opine that shortening the *Salah* is obligatory when the person is traveling. Among the Companions who held this opinion were `Umar and Ibn `Umar, `Ali, Jabir ibn `Abdullah, and Ibn `Abbas, and among the Followers were Al-Hasan Al-Basri and `Umar ibn `Abdul `Aziz. This was also the opinion of Malik and Abu Hanifah. The evidence on which they relied was the following:

Lady `Aishah said: "When Allah first enjoined *Salah* upon His Messenger (PBBUH), it was two *Rak`ah*s at a time [for both those residing or traveling]. Then it was made complete four *Rak`ah*s for those residing. But *Salah* when traveling remained two *Rak`ah*s, as it was first enjoined." (Reported by Al-Nasa'i, hadith no. 454)

Ibn `Abbas said: "The Messenger of Allah (PBBUH) set out from Makkah to Madinah, fearing nothing but the Lord of the worlds, and he (PBBUH) prayed two *Rak`ah*s. [i.e., he shortened the four-unit prayer, and there was no state of insecurity]." (Reported by Al-Nasa'i, hadith no. 1435)

(b) Other scholars opine that it is permissible to complete the *Salah* while traveling, but shortening it is better. This was the opinion of `Uthman ibn `Affan and Sa`d ibn Abu Waqqas. This was also the opinion of Al-Shafi`i and Ahmad. The evidence on which they relied was the following:

When Lady `Aishah was asked about shortening the *Salah*, she replied: "The Messenger of Allah (PBBUH) did all that; he (PBBUH) shortened the *Salah* and offered it complete." (Reported in *Mishkat Al-Masabih*, hadith no. 1341)

2. The Distance Over Which It Is Permissible to Shorten *Salah*

Some scholars opine that shortening *Salah* is permissible during short and long journeys. They provide evidence for this by stating that what is understood from the apparent text of the aforementioned ayah is that shortening is permissible in any distance, whether long or short. This was the opinion adopted by Anas bin Malik. Other scholars opine that shortening *Salah* is not permissible during short journeys, which are less than 48 miles or 81 kilometers.

3. The Point at Which It Is Permissible to Start Shortening *Salah*

Most scholars opine that shortening *Salah* is permissible upon leaving one's city (permanent place of residence). The Prophet (PBBUH) did not start shortening *Salah* until after leaving Madinah. Anas said in this regard: "I prayed the *Zuhr* Prayer with the Prophet (PBBUH) in Madinah, as four *Rak`ah*s [complete form], and the *`Asr* Prayer in Dhul-Hulayfah (a place on the outskirts of Madinah), as two *Rak`ah*s [shortened form]." (Reported by Al-Nasa'i, hadith no. 469)

4. The Period During Which It Is Permissible to Shorten *Salah*

A traveler may shorten *Salah* as long as they are still on a journey. If they are staying for a need they are waiting to be fulfilled, they may continue to shorten the *Salah*, unless they reside at the place to which they have traveled. Some scholars opine that staying in a private summer house for the duration of the summer is considered to be staying in a place of residence and shortening *Salah* is not valid there.

The Messenger of Allah (PBBUH) shortened *Salah* for twenty days in Tabuk and eighteen days during the Victory of Makkah.

5. Voluntary *Salah* while Traveling

Most scholars opine that it is not *Makruh* (disliked) to offer voluntary *Salahs* while shortening the *Salah* during travelling, whether they are regular or non-regular voluntary *Salahs*. Ibn `Umar held that offering voluntary *Salahs* while shortening the obligatory ones during traveling is not lawful, neither before nor after the obligatory *Salahs*, except at the middle of the night. He added: "If I would offer voluntary *Salahs*, I would rather complete my *Salahs* [and not shorten them while traveling]."

Chapter Five: Combining Two *Salahs*

1. Combining Two *Salahs* at the Time of the Earlier One or at the Time of the Later One

2. Combining Two *Salah*s at Arafah and Muzdalifah

3. Combining Two *Salah*s while Traveling

4. Combining Two *Salah*s due to Rainfall

5. Combining Two *Salah*s due to Illness or a Valid Excuse

6. Combining Two *Salah*s in One's City due to Some Need

Chapter Five: Combining Two *Salah*s

1. Combining Two *Salah*s at the Time of the Earlier One or at the Time of the Later One

The worshiper may combine the *Zuhr* and the *`Asr* Prayers, either by bringing them forward or delaying them, and the *Maghrib* and the *`Isha'* Prayers, either by bringing them forward or delaying them. Combining the two *Salah*s by bringing them forward means performing the two *Salah*s at the time of the earlier one of the two. Combining the two *Salah*s by delaying them means performing the two *Salah*s at the time of the later one of the two.

2. Combining Two *Salah*s at Arafah and Muzdalifah

Scholars are agreed that the *Zuhr* and *`Asr* Prayers should be combined at noon time in `Arafah, and that the *Maghrib* and *`Isha'* Prayers should be combined at evening time in Muzdalifah. This is an act of Sunnah which the Messenger of Allah (PBBUH) personally did.

3. Combining Two *Salah*s while Traveling

It is permissible according to the opinion of most scholars.

Mu`adh ibn Jabal narrated that, on the expedition to Tabuk, when the sun had passed the meridian before the Messenger of Allah (PBBUH) moved off, he combined the *Zuhr* and *`Asr* Prayers. When he (PBBUH) moved off before the sun had passed the meridian, he delayed the *Zuhr* Prayer till he halted for the *`Asr* Prayer. He (PBBUH) acted similarly regarding the *Maghrib* Prayer. When the sun set before he (PBBUH) moved off, he combined the *Maghrib* and *`Isha'* Prayers. But when he (PBBUH) moved off before sunset, he delayed the *Maghrib* Prayer till he halted for the *`Isha'* Prayer and then combined them. (Reported by Abu Dawud, hadith no. 1208)

This was what the Companions and the Followers did.

4. Combining Two *Salah*s due to Rainfall

On rainy days, it is an act of Sunnah (action following the teachings of the Prophet) to combine the *Maghrib* and *`Isha* Prayers, as reported by Al-Bukhari that the Messenger of Allah (PBBUH) combined the *Maghrib* and *`Isha'* Prayers on a rainy night.

It was narrated that Ibn `Abbas used to order the muezzin on rainy days to say: "Pray at your homes" instead of "Come to *Salah*." Some people objected to that announcement, so he said to them, "He who is better than me did it," meaning the Messenger of Allah (PBBUH).

Note: The permission to combine *Salah*s during rainfall is for those who pray in congregation at the mosque and are harmed by the rain on their way. As for those who pray at their homes or can walk to the mosque under some cover, or the mosque is close to

the door of their homes, it is not permissible for them to combine *Salah*s.

5. Combining Two *Salah*s due to Illness or a Valid Excuse

The Shafi`is opine that it is permissible to combine two *Salah*s by bringing them forward or delaying them due to illness, because the hardship caused by illness is greater than that due to rainfall.

As for the Hanbalis, they permit combining two *Salah*s for those who have valid excuses, as well as those who experience a fearful situation, or a breastfeeding woman who finds it difficult to wash her clothes for every *Salah*, or women suffering from *Istihadah* (abnormal vaginal bleeding outside the menstrual or post-partum period), or people who suffer from urinary incontinence. The most expansive juristic school regarding combining *Salah*s is the school of Imam Ahmad ibn Hanbal, who also permitted combining two *Salah*s for cooks, bakers, and those like them, who fear that their or other's business may get spoiled.

6. Combining Two *Salah*s in One's City due to Some Need

Ibn `Abbas said: "The Messenger of Allah (PBBUH) combined the *Zuhr* and the *`Asr* Prayers, and the *Maghrib* and the *`Isha'* Prayers at Madinah when there was no insecurity and no rain." Ibn `Abbas was asked: "What did he intend by that action?" He replied: "He

(PBBUH) did not want any hardship for his followers." That is, he wanted to make things convenient and easy for them. (Reported by Abu Dawud, hadith no. 1211)

Note: If the worshiper completely performs the two *Salah*s at the time of the first of them, then the excuse for which they combined them ceases after they finish the *Salahs* and before the time for the second *Salah* begins, the *Salahs* they prayed are sufficient and discharge the obligation. They do not have to repeat the second *Salah* at its due time and their conscience is cleared of it.

Anyone who performs an obligatory *Salah* earlier than its prescribed time while they have an excuse, such *Salah* which they have performed earlier than its prescribed time is not invalidated by the cessation of the excuse. The ruling pertaining in this case is like someone who performed *Tayammum* and then prayed, and after completing their *Salah* they find water. Such a person does not have to perform *Wudu'* and repeat their *Salah*. As for someone who performed *Tayammum* because there was no water and then found water during their *Salah*, they must stop the *Salah*, perform *Wudu'* and repeat their *Salah*, because once water is available, one's *Tayammum* is invalidated.

Chapter Six: *Salah* of the Sick

During the obligatory (prescribed) *Salah*s, it is permissible for someone who is unable to pray while standing to pray while sitting. If they are unable to pray while sitting, they should pray lying on their side, gesturing for bowing and prostration, and making their prostration lower than their bowing, in accordance with the Almighty's Saying: "Remember Allah standing, sitting down, and lying down on your sides." (Translated meanings of Al-Nisa' 4:103)

`Imran ibn Husayn narrated that he suffered from piles. So, he asked the Prophet (PBBUH) about the manner of *Salah*, and he replied: "Pray while standing; and if you cannot, pray while sitting; and if you cannot, pray while lying on your side." (Reported by Al-Bukhari, hadith no. 1117)

Jabir ibn `Abdullah said: "The Prophet (PBBUH) visited a sick man and saw him praying on a cushion. He (PBBUH) threw it away and said, 'Pray on the ground, if you can, or else pray by gestures and make your prostration lower than your bowing." (Reported in *Bulugh Al-Maram*, hadith no. 358)

The criterion for inability is feeling hardship, fearing that one's condition worsens, or the process of healing slows down, or experiencing dizziness.

The description of sitting that replaces standing is that the worshiper should sit cross-legged. Lady `Aishah said: "I saw the Prophet (PBBUH) praying cross-legged." (Reported by Al-Nasa'i, hadith no. 1661)

It is permissible for the person praying while sitting to assume the sitting position of the *Tashahhud*. As for the description of the manner of praying for a person who cannot pray while standing or sitting, scholars said that they should pray on their side. If they are unable to do so, they should pray while lying down with their feet directed towards the *Qiblah*, to the best of their ability.

`Ali ibn Abu Talib narrated that the Prophet (PBBUH) said: "The sick person prays standing if he can. If he is unable to pray sitting, he prays on his right side facing the *Qiblah*. If he is unable to pray on his right side, he prays lying down with his feet towards the *Qiblah*." (Reported by Al-Bayhaqi, hadith no. 3829)

These hadiths indicate that if the patient cannot gesture with their head for bowing and prostration while lying down, nothing is required of them.

Section Three

Chapter One: Actions Permissible during *Salah*

Chapter Two: Actions Disliked during *Salah*

Chapter Three: Actions that Invalidate *Salah*

Chapter Four: Times When *Salah* is Forbidden

Chapter Five: *Sujud-ul-Sahw*[1]

Chapter Six: Making Up for a Missed *Salah*

[1] Prostration of forgetfulness.

Chapter One: Actions Permissible during *Salah*

1. Weeping, Groaning, and Moaning

2. Glancing around for an Urgent Need

3. Killing a Scorpion, Snake, or Similar Harmful Creatures

4. Taking a Few Steps for Something Urgent

5. Carrying a Child and Their Holding onto the Praying Person

6. Greeting the Person Praying and Responding with a Gesture

7. Glorifying Allah or Clapping as a Way to Alert Someone about Something

8. Correcting the Imam

9. Praising Allah upon Sneezing

10. Reading from a Copy of the Qur'an

Chapter One: Actions Permissible during *Salah*

1. Weeping, Groaning, and Moaning

Whether it is out of fear of Allah Almighty or for some other reason, such as groaning because of calamities and pains encountered in this life, as long as the worshiper who is overcome by these feelings during *Salah* cannot stop them, as Allah Almighty says: "When the Ayahs of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping." (Translated meanings of Maryam 19:58) The previous ayah includes a person praying and other worshipers, i.e. whether the recitation of the Qur'an is during or outside *Salah*.

`Abdullah ibn Al-Shikhkhir narrated: "I came to Messenger of Allah (PBBUH) when he was performing *Salah*. He was sobbing and his chest sounded like a boiling kettle." (Reported by Al-Nasa'i, hadith no. 1214) That is, the Prophet's chest produced a sound due to weeping, out of fear of Allah, like the bubbling of a pot of water being boiled over a fire.

`Ali ibn Abu Talib narrated: "There were no horsemen among us on the Day of Badr apart from Al-Miqdad [ibn Al-Aswad]. I could not see any of us who was not asleep, apart from the Messenger of Allah (PBBUH) who remained praying beneath a tree and weeping until it was morning." (Reported by Ahmad, hadith no. 1161)

2. Glancing around for an Urgent Need

Ibn `Abbas narrated: "The Messenger of Allah (PBBUH) would glance towards the right and the left during *Salah*, but he would not turn his neck to look behind him." (Reported by Al-Tirmidhi, hadith no. 587) Glancing around is permissible as long as the worshiper does so due to necessity. However, if it is not due to necessity, it is *Makruh* (disliked) because it contradicts maintaining focus and humility, with reverence and awe, before Allah Almighty during *Salah*. Lady `Aishah said: "I asked the Messenger of Allah (PBBUH) about glancing hither and thither in *Salah*, and he (PBBUH) replied, 'It is a way of stealing by which Satan snatches a portion from a person's *Salah*.'" (Reported by Al-Bukhari, hadith no. 751) Meaning: Satan detracts a portion of one's *Salah* through causing distraction.

This is if the person praying turns with their face only. If the person praying turns with their entire body and moves away from the *Qiblah*, it invalidates the *Salah* by consensus of Muslim scholars, due to the failure to fulfill the obligation of facing the *Qiblah*, which is a condition for the validity of the *Salah*.

3. Killing a Scorpion, Snake, or Similar Harmful Creatures

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Kill the two black ones during *Salah*, the snake and the scorpion." (Reported by Abu Dawud, hadith no. 921)

4. Taking a Few Steps for Something Urgent

Lady `Aishah narrated: "I came while the Messenger of Allah (PBBUH) was praying in the house and the door was bolted. So, he (PBBUH) walked until he opened the door for me, and then he returned to his prayer place." She added that the door was in the direction of the *Qiblah*. (Reported by Al-Tirmidhi, hadith no. 601) This means that the Prophet (PBBUH) did not turn away from the *Qiblah* when he went to open the door nor when he returned to his prayer place (he did not turn his back to the *Qiblah*). It is noteworthy that the Muslim jurists are agreed that walking a lot during *Salah* invalidates it.

5. Carrying a Child and Their Holding onto the Praying Person

Abu Qatadah narrated: "I saw the Messenger of Allah (PBBUH) leading the people in *Salah*, carrying Umamah bint Abu Al-`As on his shoulder. When he (PBBUH) bowed, he put her down; and when he (PBBUH) finished prostrating, he picked her up again." (Reported by Al-Nasa'i, hadith no. 1205)

Scholars say that the secret behind his praying while carrying his granddaughter, Umamah, the daughter of his daughter Zainab, was to take proper action against the Arabs' hatred of having girls or carrying them around. So, the Messenger of Allah (PBBUH) acted differently from the Arabs even in *Salah* to amplify the need to take care of girls and stop the Arabs from mistreating daughters through actions, because actions are stronger than words.

`Abdullah ibn Shaddad narrated that his father said: "The Messenger of Allah (PBBUH) came out to us for one of the evening *Salah*s (the *Maghrib* or the *`Isha'*), carrying [his grandson] Hasan or Husain. The Messenger of Allah (PBBUH) came forward, put the child down and said *Takbir* ('*Allahu Akbar*') to start the *Salah*. Then he (PBBUH) prostrated during the *Salah* and his prostration lasted for a long time. My father said, 'I raised my head and saw the child on the back of the Messenger of Allah (PBBUH), so I went back to my prostration. When the Messenger of Allah (PBBUH) finished praying, the people said to him, 'O Messenger of Allah, during your *Salah* you prostrated and it took a long time, until we thought that something had happened or that you were receiving divine revelation.' He (PBBUH) replied, 'Nothing happened, but my son was riding on my back, and I did not want to hurry him up until he had had enough.'" (Reported by Al-Nasa'i, hadith no. 1141)

Al-Shafi`i and those who agreed with him opine that it is permissible to carry a boy or girl during obligatory and voluntary *Salah*s, whether the worshiper is as an Imam or a *Ma'mum* (person being led by an Imam in Prayer).

As for the Malikis, they opine that this is permissible in voluntary *Salah*s only but not in obligatory ones. This is questionable because it was authentically reported from the Messenger of Allah (PBBUH) that he used to pray obligatory *Salah*s as an Imam. Some Malikis claimed that this ruling was abrogated and that it was specific to the Prophet (PBBUH) and was due to necessity. This is rejected because a human being is essentially pure; what is in their stomach is pardoned, and children's clothes are considered pure.

6. Greeting the Person Praying and Responding with a Gesture

Jabir ibn `Abdullah narrated: "The Prophet of Allah (PBBUH) sent me to Banu Al-Mustaliq. When I returned to him, he (PBBUH) was praying on his camel. I talked to him; he (PBBUH) made a sign to me with his hand like this. I again talked to him; he (PBBUH) made a sign to me with his hand like this. I was hearing him reciting the Qur'an and he (PBBUH) was gesturing with his head. When he (PBBUH) finished praying, he said, 'What did you do regarding the mission for which I had sent you. Nothing prevented me from talking to you except that I was praying.'" (Reported by Abu Dawud, hadith no. 926)

It should be noted that the Prophet (PBBUH) did not disapprove of Jabir talking to him while he (PBBUH) was praying.

Ibn `Umar asked Bilal: "How did the Prophet (PBBUH) reply to people when they greeted him while he was praying?' He replied: "He would gesture with his hand." (Reported by Al-Tirmidhi, hadith no. 368)

7. Glorifying Allah and Clapping as a Way to Alert Someone about Something

If a matter arises during the *Salah*, such as alerting the Imam if he makes a mistake, giving permission to someone to enter, or guiding a blind person, or something similar, it is permissible for men to glorify Allah, and for women to clap their hands as a way to alert someone about something.

Sahl ibn Sa`d Al-Sa`idi narrated that the Messenger of Allah (PBBUH) said: "If something arises to one of you during praying that needs attention [or requires action], he should say, 'Glory be to Allah,' for clapping [for calling others' attention during *Salah*] is only for women." According to another version, he (PBBUH) said: "Saying 'Glory be to Allah' applies to men and clapping to women." (Reported in *Mishkat Al-Masabih*, hadith no. 988)

8. Correcting the Imam

If the Imam forgets an ayah, a *Ma'mum* should correct him by reminding him of what he forgot during the recitation. `Abdullah ibn `Umar said: "Once the Prophet (PBBUH) made a mistake in his recitation during *Salah*. When he (PBBUH) finished praying, he asked Ubay, 'Did you pray with us?' Ubay replied, 'Yes,' The Prophet (PBBUH) said, 'What prevented you from correcting me?'" (Reported by Abu Dawud, hadith no. 907)

9. Praising Allah upon Sneezing

Rifa`ah ibn Rafi` narrated: "I prayed behind (led by) the Prophet (PBBUH) and I sneezed and said, '*Al-hamdu lil-lahi, hamdan kathiran tayiban mubarakan fih, kama yuhibu rabbuna wa yarda* (All praise be to Allah, much good and blessed praise, as our Lord loves and is pleased with).' When Messenger of Allah (PBBUH) finished praying, he said, 'Who is the one who spoke during the *Salah*?' But no one said anything. Then he (PBBUH) said a second time, 'Who is the one who spoke during the *Salah*?' So, Rifa`ah ibn Rafi` ibn `Afra' said, 'It was me, O Messenger of Allah.' He (PBBUH)

said, 'What did you say?' He (Rifa`ah) replied, 'I said, 'All praise be to Allah, much good and blessed praise, as our Lord loves and is pleased with.' The Prophet (PBBUH) said, 'By the One in Whose Hand is my soul, thirty-odd angels competed over which of them would ascend with it.'" (Reported by Abu Al-Nasa'i, hadith no. 931)

10. Reading from a Copy of the Qur'an

It was narrated that Dhakwan, Lady `Aishah's freed slave, used to lead her in *Salah* during Ramadan while reading from a copy of the Qur'an. This is the doctrine adopted by the Shafi`i school of jurisprudence. Imam Al-Nawawi added: "If a worshiper turns the pages of a copy of the Qur'an sometimes during *Salah*, their *Salah* will not be invalidated."

Chapter Two: Actions Disliked during *Salah*

1. Fiddling with One's Clothes or Body Unless Necessary

2. Gazing Upwards Towards the Sky

3. Looking at Something that Distracts the Worshiper from Praying

4. Closing the Eyes during *Salah*

5. Gesturing with the Hands when Offering *Taslim*

6. Covering One's Mouth and Trailing One's Garment

7. Praying while Food Is Being Served

8. Praying while Resisting the Urge to Urinate or Defecate

9. Praying while Feeling Drowsy

10. Praying at a Specific Place in the Mosque [Not Including the Imam]

11. Engaging One's Heart in Concerns outside the Actions of *Salah*

Chapter Two: Actions Disliked during *Salah*

They are the actions that the Lawgiver (Allah Almighty) has forbidden us to do during *Salah*. However, these actions are not strictly forbidden. They are ranked at less degree than a complete prohibition that leads to invalidation of the *Salah*.

It is *Makruh* for the worshiper to leave out an act of Sunnah (supererogatory act of worship following the example of the Prophet) related to *Salah*, and it is also *Makruh* for them to do any of the following:

1. Fiddling with One's Clothes or Body Unless Necessary

Abu Dhar Al-Ghifari narrated that the Prophet (PBBUH) said: "When one of you stands up to pray, mercy faces him, so let him not wipe over the pebbles." (Reported by Abu Dawud, hadith 945)

Umm Salamah narrated that the Prophet (PBBUH) saw a young servant of ours named Aflah blowing away dust when he prostrated. So, he (PBBUH) said (to him): "O Aflah, put your face directly on the dust for Allah's Sake." (That is, prostrate to Allah even if you are prostrating directly on the dust). (Reported by Al-Tirmidhi, hadith no. 381)

2. Gazing Upwards Towards the Sky

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "People must stop lifting their gaze to the sky when they supplicate during the *Salah*, otherwise their eyesight would be snatched away." (Reported by Muslim, hadith no. 429)

3. Looking at Something that Distracts the Worshiper from Praying

Lady `Aishah narrated: "The Messenger of Allah (PBBUH) prayed in a garment that had markings, and he (PBBUH) glanced at its markings. When he (PBBUH) finished praying, he said, 'Take this garment of mine to Abu Jahm, for it has just now diverted my attention from my *Salah* and bring me the plain garment of Abu Jahm.'" (Reported by Al-Bukhari, hadith no. 5817)

Abu Jahm (`Amir ibn Hudhayfah) had presented this cloak as a gift to the Messenger of Allah (PBBUH), so he (PBBUH) ordered that it be returned to Abu Jahm and asked him for another one to please him.

4. Closing the Eyes during *Salah*

Some scholars disliked closing the eyes during the *Salah*, while others permitted it. Ibn Al-Qayyim said: "If opening the eyes does not impair focus and humility, then it is better. But if it prevents the worshiper from focus and humility because of seeing

decoration and embellishment in his *Qiblah* that disturbs the attention of his heart, then closing the eyes is better."

5. Gesturing with the Hands when Offering *Taslim*

Jabir ibn Samurah narrated: "We used to pray behind the Prophet (PBBUH), and we would greet other worshipers with (raising) our hands. So, he (PBBUH) said, 'What is the matter with these people who greet others with their hands as if they were the tails of restive horses? Rather, it is sufficient for any one of you to put his hand on his thigh and say: *As-salamu `alaikum! As-salamu `alaikum*.'" (Reported by Al-Nasa'i, hadith no. 1185)

6. Covering One's Mouth and Trailing One's Garment

Abu Hurairah narrated that the Messenger of Allah (PBBUH) forbade trailing one's garment during *Salah* and that a man should cover his mouth. (Reported by Abu Dawud, hadith 643)

Some scholars believe that this applies to wearing a cloak (abaya or overcoat) without placing one's hands in the sleeve holes.

7. Praying while Food Is Being Served

Lady `Aishah narrated that the Prophet (PBBUH) said: "If supper is being served and *Iqamah* (call to start the prayer) is being proclaimed, start with the supper." (Reported by Al-Bukhari, hadith no. 5465)

Most scholars maintained the following opinion: It is recommended to take one's supper before offering the currently due *Salah*, if there is enough time; otherwise, if time is running out, it is necessary to offer the due *Salah* first.

Ibn Hazm and some Shafi`i scholars opine that food should be given precedence even if there is little time.

Nafi` reported that when food was served for Ibn `Umar while the *Iqamah* was being pronounced, he would not come to *Salah* until he had finished his food, although he would hear the Imam's recitation.

8. Praying while Resisting the Urge to Urinate or Defecate

Lady `Aishah narrated that she heard the Messenger of Allah (PBBUH) saying: "No *Salah* can be rightly offered with food brought before the worshiper or when he is resisting the urge to relive himself of the two filths (i.e. urine and feces)." (Reported in *Riyad Al-Salihin*, hadith no. 1753)

9. Praying while Feeling Drowsy

Lady `Aishah narrated the Prophet (PBBUH) said: "When any one of you becomes drowsy, let him lie down until sleep goes away; for he does not know, if he prays while feeling drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself." (Reported by Ibn Majah, hadith no. 1370)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When any one of you stands up for *Salah* at night and finds it difficult to recite the Qur'an accurately (because of feeling drowsy) and he is unaware of what he is reciting, let him lie down." (Reported by Abu Dawud, hadith no. 1311)

10. Praying at a Specific Place in the Mosque [Not Including the Imam]

`Abdul-Rahman ibn Shibl said: "The Messenger of Allah (PBBUH) forbade three things: Pecking like a crow (making excessively quick prostrations), resting the forearms on the ground like a predator, and a man praying at a particular place in the mosque, like a camel gets used to a certain place." (Reported by Ibn Majah, hadith no. 1429)

11. Engaging One's Heart in Concerns outside the Actions of *Salah*

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said:

"When the call for *Salah* is made, Satan takes to his heels, passing wind loudly so that he may not hear the call to *Salah*. When the azan is finished, he comes back. When the *Iqamah* (call to start the prayer) is pronounced, Satan again takes to his heels. After it is completed, he comes back and tries to interfere with the praying person and his thoughts, saying to him, 'Remember this and that (things he has not thought of before the prayer),' until the praying person forgets how much he has prayed. If any one of you does not remember whether he has offered three or four *Rak`ah*s (units of prayer), let him offer two prostrations (of forgetfulness) while sitting." (Reported by Al-Bukhari, hadith no. 1231)

The person praying must turn to their Lord, with all their heart, and free themselves from any distractions by focusing their mind on the *Salah* and by contemplating the Qur'an being recited; for only the portion of *Salah* during which the praying person is heedful and attentive is recorded to their credit. ` Ammar ibn Yasir narrated that he heard the Messenger of Allah (PBBUH) saying: "A person may finish praying and nothing has been recorded for him except a tenth of his *Salah*, a ninth, an eighth, a seventh, a sixth, a fifth, a quarter, a third, or a half." (Reported by Abu Dawud, hadith no. 796)

Zaid ibn Khalid Al-Juhani narrated that the Prophet (PBBUH) said: "Anyone who performs *Wudu'*, and performs it well, and then offers two *Rak`ah*s without losing focus or forgetting any part of

them, will be forgiven all his past sins." (Reported by Abu Dawud, hadith no. 905)

Chapter Three: Actions that Invalidate *Salah*

1. Eating or Drinking Intentionally

2. Talking Intentionally Outside the Purpose of *Salah*

3. Omitting an Integral Part or a Condition of the Validity of *Salah*

4. Smiling and Laughing Intentionally during *Salah*

Chapter Three: Actions that Invalidate *Salah*

1. Eating or Drinking Intentionally

Scholars unanimously agree that anyone who eats or drinks intentionally during *Salah*, their *Salah* is invalidated, and they must repeat it.

According to most scholars, invalidation of *Salah* due to eating or drinking applies to both obligatory and voluntary *Salah*s. Whatever invalidates the obligatory *Salah* also invalidates the voluntary one.

The Shafi`is and Hanbalis opine that *Salah* is not invalidated by eating or drinking forgetfully or acting ignorantly of the legal ruling. Accordingly, if there is a food particle smaller than a chickpea between the teeth of the person praying and they swallow it, their *Salah* is not invalidated according to them.

2. Talking Intentionally Outside the Purpose of *Salah*

`Abdullah ibn Mas`ud narrated: "We used to greet the Messenger of Allah (PBBUH) while he was praying, and he would respond to our greeting. When we returned from the Negus (i.e. Abyssinia), we greeted him, but he did not respond to us. He (PBBUH) said, '*Salah* engages one's whole being.'" (Reported by Abu Dawud,

hadith no. 923) That is, it must prevent speaking. If the person praying speaks out of ignorance of the ruling or forgetfulness, their *Salah* is valid.

Mu`awiyah ibn Al-Hakam Al-Sulami narrated: "While I was praying with the Messenger of Allah (PBBUH), a man among the congregation sneezed and I responded with, '*Yarhamuk Allah* (May Allah have mercy on you).' The people stared at me. I said, 'May my mother be bereft of me. Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were urging me to be quiet, (I felt angry but) I kept quiet. When Messenger of Allah (PBBUH) concluded his *Salah*, I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He (PBBUH) did not rebuke me, hit me, or revile me. He simply said, 'This *Salah* is not the right place for any of people's speech, rather it is only *Tasbih* (glorifying Allah), *Takbir* (declaring Allah's Greatness), and recitation of Qur'an.'" (Reported by Muslim, hadith no. 537)

There is a difference between two situations. When a person praying sneezes and praises Allah, and when someone else praying sneezes and the person next to him in the row says, "*May Allah have mercy on you*."

The first: It is permissible for someone who sneezes during *Salah* to say: "All praise be to Allah," based on the authentic hadith in which the Prophet (PBBUH) said to a man who did that (Rifa`ah ibn Rafi`): "By the One in Whose Hand is my soul, thirty-odd angels competed over which of them would ascend with it."

The second: It is not permissible for a person praying to say: "May Allah have mercy on you" when someone else sneezes during *Salah*, based on the Prophet's saying (PBBUH): "This *Salah* is not

the right place for any of people's speech, rather it is only *Tasbih* (glorifying Allah), *Takbir* (declaring Allah's Greatness), and recitation of Qur'an."

It should be noted that both hadiths are authentic. The first one was narrated by Al-Bukhari, Al-Nasa'i and Al-Tirmidhi, and the second one was narrated by Ahmad, Abu Dawud, Al-Nasa'i and Muslim. There is no contradiction between the two hadiths, as each has its own scope of application. The first concerns the permissible actions during *Salah* and the second concerns the invalidators of *Salah*. And Allah knows best.

Mu`awiyah ibn Al-Hakam spoke out of ignorance of the pertaining ruling, so the Prophet (PBBUH) did not order him to repeat the *Salah*. The Malikis permit speaking for the benefit of *Salah* if the Imam cannot understand what is being alluded to by glorifying Allah. An example of this is when an Imam leads the *`Asr* Prayer and recites the Qur'an out loud, and a man praying behind him says: 'It is the *`Asr* Prayer [requiring subvocal recitation].' His *Salah* is not invalidated because he has spoken to correct the *Salah*.

3. Omitting an Integral Part or a Condition of the Validity of *Salah*

The Messenger of Allah (PBBUH) said to the Bedouin who did not pray properly: "Go back and pray, for you have not prayed." Scholars have agreed that whoever prays without being in a state of ritual purity must repeat the *Salah*, whether intentionally or forgetfully, because they have omitted one of the conditions

necessary for the validity of the *Salah*. In general, whoever fails to fulfill one of the conditions necessary for the validity of the *Salah* must repeat it. The conditions for the validity of the *Salah*, as previously mentioned, are as follows:

1. Knowing that the due time of *Salah* has begun.

2. Purity from minor and major impurities.

3. Purity of one's body, clothing, and place of *Salah*.

4. Covering the private parts.

5. Facing the *Qiblah*.

It is forbidden for the person praying to do something that may invalidate their *Salah*, without having a valid excuse. If there is a valid reason, such as helping someone in distress or rescuing someone drowning, they must exit the *Salah* to address this reason. The Hanafis and Hanbalis opine that it is permissible for the person praying to interrupt the *Salah* if they fear the loss of their money, even if it is a small amount (such as theft of the money they have). Or if a mother fears that her child will suffer from crying, or if one's mount runs away, or if the cooking pot overflows on the fire, or something similar.

4. Smiling and Laughing Intentionally during *Salah*

Scholars agree that laughing during *Salah* invalidates it, if it is excessive; but smiling during *Salah* is fine, if it is little.

Chapter Four: Times When *Salah* Is Forbidden

1. What Are the Times When It Is *Makruh* (Disliked) to Pray?

2. Offering Voluntary *Salah* after the Break of Dawn

3. If the Obligatory Congregational *Salah* Commences while Praying a Voluntary *Salah*

4. The Ruling on *Salah* during the Times of Prohibition according to the Authentic Hadiths

Chapter Four: Times When *Salah* Is Forbidden

Some scholars opine that upon entering the mosque [at any time], people should adhere to performing *Tahiyyat-ul-Masjid* (supererogatory two-unit prayer to salute the mosque), which is an act of Sunnah, as well as the regular supererogatory *Salah*s offered before the obligatory ones, without paying attention to what the authentic Sunnah teaches in this regard. It is well known that it is not permissible to offer these acts of worship unless the time is lawful to do so. Essentially, part of the permission entails that *Salah* must not occur during times when it is *Makruh* to pray.

There is no doubt that matters of worship, whether commands or prohibitions, are *Tawqifiy* (bound by a religious text and not amenable to personal opinion). People refer themselves to the Wise Lawgiver (Allah Almighty) in order to learn the matters of worship and follow them accordingly. Here we remind you of the following laws:

***Halal* (lawful):** It is that which is permissible for which no prohibition exists, and the Lawgiver (Allah Almighty) has permitted doing it.

***Haram* (prohibited):** It is that which the Lawgiver has strictly forbidden people to do.

***Makruh* (disliked):** It is that which the Lawgiver has forbidden people to do but not strictly.

Basically, the duty to pray (which is a physical act of worship) is stated and commanded by Allah Almighty in His Glorious Book:

"And establish *Salah*." (Translated meanings of Al-Baqarah 2:43). As for the prohibition of praying at specific times, it was prescribed for us by the Messenger of Allah (PBBUH). The point of reference here are the hadiths authentically reported from the Messenger of Allah (PBBUH).

1. What Are the Times When It Is *Makruh* (Disliked) to Pray?

The times when it is *Makruh* to pray are of two types:

The first type:

It is three times.

`Uqbah ibn `Amir said: "There are three times at which the Messenger of Allah (PBBUH) forbade us from praying and from burying our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets." (Reported by Muslim, hadith no. 831)

The second type:

It is two times.

1. From after the *Subh* (Dawn) Prayer until the time of sunrise.
2. From after the *`Asr* (Afternoon) Prayer until the time of sunset.

Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "No *Salah* should be offered after the *Subh* Prayer until the sun has risen high, or after the *`Asr* Prayer until the sun has set." (Reported by Ahmad, hadith no. 118)

`Amr ibn `Abasah narrated: "I said, 'O Prophet of Allah, tell me that which Allah has taught you and which I do not know. Tell me about the *Salah*.' He (PBBUH) said, 'Pray the *Subh* Prayer, then refrain from praying until the sun has risen and becomes high; for when it rises, it rises between the horns of Satan and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended (by angels) until the shadow of a spear falls directly north (i.e., noon). Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended, until you have prayed the *`Asr* Prayer. Then refrain from praying until the sun has set; for it sets between the horns of Satan and at that time the disbelievers prostrate to it.'" (Reported by Muslim, hadith no. 832)

This hadith clearly indicates the reason for the prohibition of praying at sunrise and sunset, which is to avoid resembling the disbelievers. The prohibition also includes praying after the *`Asr* Prayer until the sun sets and praying after the *Subh* Payer until the sun rises.

2. Offering Voluntary *Salah* after the Break of Dawn

After the azan for the *Fajr* Prayer has been made, it is *Makruh* to offer more than the two supererogatory *Rak`ah*s of the *Fajr* Prayer,

because praying these two *Rak`ah*s is a confirmed act of Sunnah (action following the teachings of the Prophet PBBUH).

Yasar, the freed slave of Ibn `Umar, narrated: "Ibn Umar saw me praying after dawn had broken and said, 'O Yasar, the Messenger of Allah (PBBUH) came to us while we were praying at this hour and said, 'Let those of you who are present inform those of you who are absent that there is no prayer after the *Subh* Prayer except the two (supererogatory) *Rak`ah*s.'" (Reported by Abu Dawud, hadith no. 1278)

Imam Malik opined that it is permissible to pray at this time for someone who missed the night prayer due to an excuse. He added that he was informed that Ibn `Abbas prayed the *Witr* (prayer with an odd number of units) after the two units of the *Fajr* Prayer.

3. If the Obligatory Congregational *Salah* Commences while Praying a Voluntary *Salah*

Once the *Iqamah* (call to start the prayer) has been announced, it is *Makruh* to engage in voluntary *Salah*.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When the *Iqamah* is given, there is no *Salah* except the prescribed *Salah*." (Reported by Muslim, hadith no. 710)

`Abdullah ibn Sarjis narrated: "A man entered the mosque while the Messenger of Allah (PBBUH) was leading the *Subh* Prayer. He offered two *Rak`ah*s in a corner of the mosque and then joined the Messenger of Allah (PBBUH) in prayer. When the Messenger of Allah (PBBUH) had offered the *Taslim*, he said, 'O so and so, which

one of these two prayers did you count (as your obligatory prayer)? The one that you prayed alone or the one that you prayed with us?'" (Reported by Muslim, hadith no. 712)

This is an expression of disapproval by the Prophet (PBBUH) of what this man did; but the Prophet (PBBUH) did not order him to repeat his *Salah*, which indicates that it is valid, although it is *Makruh* to do so.

Ibn Buhaynah narrated: "The *Iqamah* for the *Subh* Prayer was being announced when the Messenger of Allah (PBBUH) saw a man praying while the muezzin was saying the *Iqamah*. He (PBBUH) remarked, 'Are you going to pray the *Subh* as four *Rak`ahs*?'" (Reported by Muslim, hadith no. 711)

Imam Al-Nawawi said: "The explicit prohibition is to start the voluntary *Salah* after the commencement of the [obligatory] *Salah*. It is certainly better to devote oneself to the obligatory *Salah* from the beginning, and to start praying it once the Imam starts praying it. If the worshiper is busy with a voluntary *Salah*, they will miss *Takbirat-ul-Ihram* with the Imam. Indeed, the obligatory *Salah* is more deserving of being maintained than the voluntary *Salah*."

From the above it becomes clear that if the prescribed *Salah* commences and the worshiper has not yet started the voluntary *Salah*, it is not permissible for them to start it. Rather, they must join the congregation and pray the voluntary *Salah* after finishing the obligatory *Salah*. However, if the *Iqamah* is announced while they are engaged in the voluntary *Salah*, they have two options:

- Either they go on to complete the two voluntary *Rak`ah*s and then hasten to join the Imam at the beginning of the prescribed *Salah*.

- Or the worshiper interrupts the voluntary *Salah* to join the obligatory *Salah* with the Imam, in which case they must repeat the voluntary *Salah* that they have interrupted after performing the obligatory *Salah*.

Some scholars opine that if the person performing the voluntary *Salah* is standing in the middle of the rows, it is better for them to interrupt their voluntary *Salah* and join the obligatory *Salah* with the congregation, so that they do not interrupt the rows by praying the voluntary *Salah*. If the person performing the voluntary *Salah* does not stand in the middle of the rows, they have two options: either to complete the voluntary *Salah* or to cut it short and join the congregation.

4. The Ruling on *Salah* during the Times of Prohibition according to the Authentic Hadiths

It is known that *Salah* is either a currently obligatory *Salah* (i.e. it must be performed at its specified time), or a missed obligatory *Salah* (it was neglected until its time had passed), or a voluntary *Salah*.

a. The ruling on the first type of times (at sunrise – (at noon) when the sun reaches its zenith – at sunset).

The Muslim jurists are agreed on the validity of the obligatory *Salah* at these three times, based on the hadith on the authority of Abu Hurairah in which the Messenger of Allah (PBBUH) said: "Whoever catches up with a *Rak`ah* of the *Subh* Prayer, before the sun rises, has caught up with the *Subh* Prayer. And whoever catches up with a *Rak`ah* of the `Asr Prayer, before the sun sets, has caught up with the *`Asr* Prayer." (Reported by Al-Bukhari, hadith no. 579)

Consensus among the jurists is almost reached on the impermissibility of voluntary *Salah*s at these three times, except for the Shafi'is, who made an exception for voluntary *Salahs* offered for specific reasons, such as confirmed supererogatory *Salah*s.

If the obligatory *Salah* is missed, most jurists consider it permissible to perform it at these three times. The evidence on which they rely is the hadith in which the Prophet (PBBUH) said: "Whoever forgets a *Salah*, let him offer it as soon as he remembers, for there is no expiation for it other than that." (Reported by Al-Bukhari, hadith no. 597)

b. The ruling on the second type of times (after dawn until sunrise – after afternoon until sunset).

If the obligatory *Salah* is missed, most jurists consider it permissible based on the previously mentioned hadith regarding the first type of times. This issue is also referred to in the sixth chapter on missed *Salah*s. However, if it is a voluntary *Salah*, some jurists consider it *Makruh*. Some of them permit it based on the hadith narrated by Umm Salamah in which she said: "The Prophet (PBBUH) once prayed two *Rak`ah*s after the *`Asr* Prayer in her house. She asked him about that, and he replied, 'They are the two

Rak`ah*s that I used to pray after the *Zuhr* Prayer, but I got busy and had to delay them until I prayed the *`Asr.'" (Reported by Al-Nasa'i, hadith no. 579)

Chapter Five: *Sujud-ul-Sahw*[1]

1. How to Perform *Sujud-ul-Sahw*

2. The Situations in which *Sujud-ul-Sahw* is Prescribed

[1] Prostration of forgetfulness.

Chapter Five: *Sujud-ul-Sahw*

It was authentically reported that the Messenger of Allah (PBBUH) experienced forgetfulness during the *Salah*. It was also authentically reported that he (PBBUH) said: "I am only human being. I forget as you forget. When I forget, remind me." (Reported by Muslim, hadith no. 572)

The Messenger of Allah (PBBUH) established for his followers the following rulings:

1. How to Perform *Sujud-ul-Sahw*

Sujud-ul-Sahw consists of two prostrations that the worshiper may perform before or after the *Taslim*, as both were authentically reported from the Prophet (PBBUH).

Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "When any one of you is in doubt about his *Salah* and does not know how many *Rak`ahs* he has prayed, three or four, he should cast aside doubt and base his *Salah* on what he is sure of. Then, he should perform two prostrations before the *Taslim*." (Reported by Muslim, hadith no. 571)

As for whether the two prostrations should be offered before or after the *Taslim*, it is better to act according to what was authentically reported from the Messenger of Allah (PBBUH), because he is the one who said: "Pray as you have seen me praying." If we did not see how the Prophet (PBBUH) prayed, let us act according to what was authentically reported from him in

words and actions. This is what we will try to explain in the following lines.

2. The Situations in which *Sujud-ul-Sahw* is Prescribed

a. When there is a missing part of *Salah*

Abu Hurairah narrated: "The Messenger of Allah (PBBUH) led us in one of the nighttime *Salah*s. He led us in praying (just) two *Rak`ah*s and then concluded the *Salah* with the *Taslim*. He (PBBUH) stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry. He (PBBUH) put his right hand over the left and clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates, wondering whether the *Salah* was shortened. Among them were Abu Bakr and `Umar, but they were too in awe to ask the Prophet (PBBUH). A long-handed man called Dhul Yadayn asked the Prophet (PBBUH), saying, 'O Messenger of Allah! Have you forgotten or has the *Salah* been shortened?' The Prophet (PBBUH) replied, 'I have neither forgotten nor has the *Salah* been shortened.' The Prophet (PBBUH) added, 'Is what Dhul Yadayn has said true?' They (the congregation) replied, 'Yes, it is true.' The Prophet (PBBUH) stepped forward and led the *Salah*, completing the remaining *two Rak`ahs* forgotten by him, and then he performed the *Taslim*. Then he (PBBUH) said, "*Allahu Akbar*" and prostrated as he used to do or longer than that. He (PBBUH) then raised his head saying, *'Allahu Akbar.'* He (PBBUH) then again said, '*Allahu Akbar*,' and prostrated as he used to prostrate or longer

than that. Then he (PBBUH) raised his head and said, '*Allahu Akbar*.'" (Reported by Al-Bukhari, hadith no. 482)

The following points can be learned from this hadith:

- The Prophet (PBBUH) performed *Sujud-ul-Sahw* after the *Taslim*.

- It is permissible to build on the *Salah* that the worshiper finished before fully completing out of forgetfulness, with no difference between someone who prayed two *Rak`ah*s only, or more or less.

b. When offering more *Rak`ah*s than what is due

`Abdullah ibn Mas`ud narrated that the Prophet (PBBUH) led them in the *Zuhr* Prayer offering it as five (instead of four) *Rak`ah*s. The congregation remarked: "You have prayed five Rak`ahs!" So, he (PBBUH) prostrated twice after he had offered the *Taslim*, while he was sitting." (Reported by Al-Nasa'i, hadith no. 1255) (Reported by Al-Nasa'i, hadith no. 1255)

This hadith provides evidence of the validity of the *Salah* of someone who adds a *Rak`ah* to their *Salah* while being inattentive. They should perform *Sujud-ul-Sahw* after offering the *Taslim*.

c. When forgetting the First *Tashahhud* or forgetting a supererogatory act of the *Salah*

This applies to the *Salah*s that contain a First *Tashahhud* (such as *Zuhr*, *`Asr*, *Maghrib*, and *`Isha'*) or when forgetting an act of Sunnah of the *Salah*.

Ibn Buhaynah narrated that the Messenger of Allah (PBBUH) stood up after praying two *Rak`ah*s and did not sit for the First *Tashahhud*, so the congregation glorified Allah (to call his attention). When he (PBBUH) finished the *Salah*, he prostrated twice before the *Taslim*, then he offered the *Taslim*.

Accordingly, whoever forgets the First *Tashahhud*, and remembers before standing up straight, should return to the sitting position to perform the First *Tashahhud*. However, if the worshiper completes the posture of standing upright for the third *Rak`ah*, they should not go back and sit for the First *Tashahhud*. They should prostrate twice for forgetfulness at the end of the *Salah* before the *Taslim*.

Al-Mughirah ibn Shu`bah narrated that the Messenger of Allah (PBBUH) said: "If any one of you stands up after two *Rak`ah*s (without sitting down for the *Tashahhud*), but he has not yet stood up fully, let him sit down again (for performing the First *Tashahhud*). If he has stood up fully, let him not sit down, and let him perform two prostrations for forgetfulness." (Reported by Ibn Majah, hadith no. 1208)

d. When experiencing doubt about the number of *Rak`ah*s

`Abdul Rahman ibn `Awf narrated that he heard the Messenger of Allah (PBBUH) saying: "If one of you is uncertain as to whether he has prayed one or two *Rak`ah*s, let him assume it is one. If he is uncertain as to whether he has prayed two or three *Rak`ah*s, let him assume it is two. If he is uncertain as to whether he has prayed three or four *Rak`ah*s, let him assume it is three. Then let him complete what is left of his *Salah*, so that the doubt is restricted to what is extra. Then let him prostrate twice while he is sitting, before the *Taslim*." (Reported by Ibn Majah, hadith no. 1209)

According to another version on the authority of Abu Sa`id Al-Khudri, the Messenger of Allah (PBBUH) said: "If he has prayed five *Rak`ah*s, they (the two prostrations) will make his *Salah* an even number for him. And if he has prayed exactly four, they (the two prostrations) will be a humiliation for the devil." (Reported by Muslim, hadith no. 571)

These two hadiths support the opinion held by most jurists who stated that if the worshiper is in doubt about the number of *Rak`ah*s, they should build on the lesser number that they are certain of, and then prostrate for forgetfulness before saying the *Taslim*.

h. When the Imam or the *Ma'mum* forgets some part of the *Salah*

If the Imam experiences forgetfulness during *Salah*, by either doing an extra part, omitting some part, or being uncertain of the number of *Rak`ah*s he prayed, he must perform *Sujud-ul-Sahw*. When the Imam prostrates twice for forgetfulness, the *Ma'mum* must prostrate along with him; otherwise, the *Salah* of the *Ma'mum* is rendered invalid and they must repeat it. If the Imam does not prostrate for forgetfulness, the *Ma'mum* is waived from the requirement to offer *Sujud-ul-Sahw*, and they do not have to repeat the *Salah*.

If the *Ma'mum* forgets while following the Imam in *Salah*, they should not prostrate for forgetfulness. The Imam bears that instead of them. This is the opinion of most jurists.

If the *Ma'mum* forgets after the Imam has completed the congregational *Salah*, such as if they catch up with the one or two *Rak`ah*s only, then they stand up after the Imam has concluded the *Salah* with *Taslim* to complete their *Salah* and forgets while

completing the remaining *Rak`ah*s alone, the ruling that applies to them is the same as that which applies to the one who is praying alone. They should prostrate twice for forgetfulness where there is a reason for prostration.

If there is an omitted part of *Salah* and an extra part added to it: the worshiper should give priority to what is incomplete and prostrates twice for forgetfulness before or after the *Taslim*.

Chapter Six: Making Up for a Missed *Salah*

Making up for a missed *Salah* due to sleep or forgetfulness is obligatory. This is a matter of consensus among the scholars, based on the statement of the Messenger of Allah (PBBUH): "There is no negligence when one is sleeping. Negligence is only while one is awake. If any one of you forgets a *Salah*, or sleeps and misses it, let him pray it when he remembers it." (Reported by Al-Tirmidhi, hadith no. 177)

If a person intentionally neglects a *Salah* while they can perform it on time, they are sinful for doing so. Many jurists opine that a person who neglects a *Salah* must make it up. They must make it up after its due time has elapsed, before the *Salah* whose time has come. This is the course of action when the *Salah*s the person has intentionally neglected are five *Salahs* or less. However, if they are more than five *Salah*s, the person should start with the *Salah* whose time has begun, then pray the missed *Salahs* after it.

Imam Ibn Taymiyyah said: "Whoever intentionally abandons the *Salah*, it is not permissible for them to make it up, and it will not be valid for them to do so. Instead, they must offer more voluntary *Salah*s." Imam Ibn Hazm gave the same opinion, stating: "Whoever intentionally abandons the *Salah*, until its due time has passed, will never be able to make it up. They must try to increase their good deeds and offer more voluntary *Salah*s so that their scale of good deeds becomes heavy on the Day of Resurrection. They must repent and seek Allah's Forgiveness." His evidence for this is Allah's Saying: "Then, there has succeeded them a posterity who have given up the *Salah* and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in Allah's

Oneness and in His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught." (Translated meanings of Maryam 19:59-60)

And His Saying: "So woe to those who pray. Who delay their *Salahs* from their stated fixed times." (Translated meanings of Al-Ma`un 107:4-5)

In his interpretation of these two ayahs of Surat Al-Ma`un, `Abdullah ibn Mas`ud said: "They (the people meant by these two ayahs) are those who delay the *Salah* to the end of its prescribed time. This is because we used to consider the ones who intentionally neglect the *Salah* to be disbelievers. These are the ones concerning whom the Almighty's Words come true, 'Then, there has succeeded them a posterity who have given up the *Salah*.' As for those whom Allah Almighty threatened with *Wail* ('*Wail* or Woe' is the name of a valley in Hell) in Surat Al-Ma`un, they are those who perform the *Salah* but delay it beyond the time in which it should be performed."

Imam Ibn Hazm said: "Allah Almighty has set a specific time for each obligatory *Salah*. It begins at a specific time and becomes invalid at a specific time, such as the time between the *Zuhr* and the *`Asr* Prayers. There is no difference here between someone who prays it before its due time and someone who prays it after its due time, because both performed *Salah* at a time other than the time specified for it by the *Shari`ah* (Islamic law). The statement that it is obligatory to make up a missed *Salah* at a time other than its prescribed time is considered formulating and declaring laws. Passing laws is not permissible for anyone other than Allah Almighty through His Messenger, as Allah Almighty says, 'Verily, the *Salah* is enjoined on the believers at fixed hours.' (Translated meanings of Al-Nisa' 4:103) That is, it has a specific

time before which it is invalid, and after which it is invalid except by a law, such as combining between the *Zuhr* and *`Asr* Prayers and the *Maghrib* and *`Isha'* Prayers, bringing them forward to the time of the earlier one of the two or delaying them until the time of the later one of the two.

Imam Ibn Hazm responded to those who opine that it is obligatory for someone who intentionally neglects *Salah* to make up this missed *Salah*, asking the following question: "Is the *Salah* that they declared it obligatory for him to make up the same one that Allah has commanded him to do, or is it something else?" If the answer is that it is the same one that Allah Almighty has commanded him to do, I say to him: "Then the one who intentionally neglects *Salah* is not a sinner, because he has done what Allah Almighty commanded him to do, and he is not to be blamed for it." None of the scholars has ever held such an opinion; it contradicts the texts of the Qur'an and the pure Sunnah.

And if the answer is that it is not the one that Allah Almighty has commanded him to do, I say to him: "You have commanded him to do something that Allah Almighty did not command him to do." This is because if making up *Salah* were obligatory for the one who intentionally neglected *Salah* until its due time had passed, Allah Almighty and His Messenger (PBBUH) would not have disregarded or forgotten this case. Indeed, "Your Lord is never forgetful." (Translated meanings of Maryam 19:64) Every law that is not stated in a text from the Book or the Sunnah is invalid, because the Messenger of Allah (PBBUH) said: "Anyone who does an action that is not in accordance with this matter of ours (i.e., Islam) will have it rejected." (Reported by Muslim, hadith no. 1718)

Imam Ibn Hazm said that this was the opinion maintained by the Companions Abu Bakr, `Umar ibn Al-Khattab, his son `Abdullah, `Abdullah ibn Mas`ud, Sa`d ibn Abu Waqqas, Salman Al-Farsi, and from the Followers `Umar ibn `Abdul `Aziz and others.

When death approached, Abu Bakr advised `Umar ibn Al-Khattab, saying to him: "I shall give you a piece of advice that I hope you act upon. Verily, Allah has rights (the obligatory duty of offering five daily *Salah*s) during the day that He does not accept during the night, and He has rights during the night that He does not accept during the day. He most certainly does not accept voluntary deeds until the obligations are fulfilled. Indeed, those whose scales are heavy on the Day of Resurrection is only due to their following the truth in this world despite how hard it has been for them. It is proper for a scale in which nothing except truth is placed to be heavy. Indeed, those whose scales are light on the Day of Resurrection is only due to their following falsehood and how easy it has been for them. It is proper for a scale in which nothing except falsehood is placed to be light. Allah, the Most Exalted, mentions the people of Paradise and the good deeds they did; He has pardoned their bad deeds. When I remember them, I fear that I will not be among them. He also mentions the people of Hell and their deeds. When I remember them, I fear that I will be among them. He mentions the ayah of mercy next to the ayah of torment so that the believer keeps both desirous and fearful. He does not wish anything from Allah except the truth and does not throw himself with his own hands into destruction. If you keep this advice of mine, nothing will be more beloved to you than death, and you will have no choice but to meet it. If you neglect this advice, nothing will be more hateful to you than death, and you will have no choice but to meet it. You cannot escape it." (Ibn Al-Qayyim Al-Jawziyyah – The Book of *Salah*)

Abu Bakr was the first Rightly Guided Caliph, one of the Ten Men Given the Glad Tidings of Paradise, and the Prophet's Companion in the cave during the *Hijrah* journey. This was his will to `Umar ibn Al-Khattab, the second Caliph. Both men were noble and honorable Companions. If the statement of a Companion is not known to have been contradicted by any of the other Companions, it is considered a hadith traced back to the Prophet (PBBUH). All the Companions were trustworthy narrators, and none of them ever lied about the Messenger of Allah (PBBUH).

Imam Malik, the Imam of the House of *Hijrah*, considered the statements of the Companions to be the third source of Islamic legislation after the Qur'an and the Sunnah, because the Companions were close to the Prophet (PBBUH), heard his sayings, and witnessed his actions, whether they were *Muhajirun* (Emigrants from Makkah to Madinah) or Ansar (Helpers, inhabitants of Madinah who supported the Prophet). He (PBBUH) was pleased with them all.

Definition of a *Sahaby* (Companion): A Companion is someone who met the Messenger of Allah (PBBUH), believed in him, was his companion for a long time, listened to him, and received knowledge from him.

Section Four

Chapter One: Congregational Prayer

Chapter Two: Imamate

Chapter Three: Friday Prayer

Chapter Four: `Eid Prayer

Chapter Five: Funeral Prayer

Chapter One: Congregational Prayer

1. The Merit of Congregational Prayer

2. The Least Number of People Who Have to Be Present to Form a Congregation

3. Worshipers Going to the Mosque with Calmness and Dignity

4. The Desirability of Praying in Congregation at the Mosque

5. Praying then Repeating the Same *Salah* with Another Congregation

6. Valid Excuses for not Attending the Congregational Prayer

Chapter One: Congregational Prayer

Praying obligatory *Salah*s congregationally is a confirmed act of Sunnah, whereas praying voluntary *Salah*s congregationally is permissible whether the congregation is small or large. The Messenger of Allah (PBBUH) prayed two voluntary *Rak`ah*s with Anas on his right. This act was repeated more than once.

1. The Merit of Congregational Prayer

Many hadiths were reported about the merit of praying in congregation, including the following:

`Abdullah ibn Mas`ud said: "Whoever would like to meet Allah tomorrow as a Muslim, let him offer these five (daily) *Salah*s regularly when the call for them is given. For Allah has prescribed for His Prophet the ways of guidance, and they (the congregational prayers) are part of those ways of guidance. If you were to pray in your houses (and forsake the mosque) as this man who stayed home did, you would be forsaking the Sunnah (way) of your Prophet (PBBUH). And if you were to forsake the Sunnah of your Prophet (PBBUH), you would go astray. There was a time when no one stayed away from the (congregational) *Salah* except a hypocrite whose hypocrisy was well known. A man would come supported by two others until he would be made to stand in the row." (Reported by Nasa'i, hadith no. 849)

According to another version `Abdullah ibn Mas`ud said: "The Messenger of Allah (PBBUH) taught us the paths of right guidance,

among which is praying in the mosque in which the azan is proclaimed." (Reported by Muslim, hadith no. 654)

`Abullah ibn `Umar narrated that the Messenger of Allah (PBBUH) said: "The *Salah* offered in a congregation is twenty-seven degrees more excellent than the *Salah* offered by a person alone." (Reported by Al-Bukhari, hadith no. 645)

Abu Hurairah narrated that a blind man once came to the Prophet (PBBUH) and said: "O Messenger of Allah, I have no one to guide me to the mosque." The man, therefore, sought his permission to perform *Salah* at home. He (PBBUH) granted him permission. When the man turned away, he (PBBUH) called him back, and said: "Do you hear the call to *Salah*?" The blind man replied: "Yes." He (PBBUH) said: "Then respond to it." (Reported by Muslim, hadith no. 653)

Women are permitted to go out to the mosque to attend the congregational *Salah*s, provided that they avoid adornment and perfume that arouses men's desires and causes temptation.

Ibn `Umar narrated that the Messenger of Allah (PBBUH) said: "Do not prevent your women from visiting the mosque; but their houses are better for them (for praying)." (Reported by Abu Dawud, hadith no. 657)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Any woman who has perfumed herself with incense let her not attend the *`Isha'* Prayer with us." (Reported by Al-Nasa'i, hadith no. 5263)

2. The Least Number of People Who Have to Be Present to Form a Congregation

Congregational *Salah* can be held by only one person with the Imam, even if the person being led in prayer is a child or a woman.

`Abdullah ibn `Abbas said: "Once I passed the night in the house of my maternal aunt Maymunah (the Prophet's wife). The Prophet (PBBUH) got up during the night to perform (voluntary) *Salah*. I got up to pray with him, and I stood on his left. But he took hold of my head and made me stand on his right." (Reported by Al-Bukhari, hadith no. 699)

This hadith provides evidence of the permissibility of praying behind someone who did not intend to lead a congregation [from the beginning of the prayer] and moved to acting as an Imam after having started praying individually. There is no difference in this regard between obligatory and voluntary *Salah*s.

Lady `Aishah said: "The Messenger of Allah (PBBUH) was praying in his room at night, and the wall of the room was short. The people saw the person of the Prophet (PBBUH), so some people stood (outside the wall) to pray led by him. This went on for two or three nights." (Reported by Al-Bukhari, hadith no. 729)

3. Worshipers Going to the Mosque with Calmness and Dignity

It is recommended to walk to congregational *Salah* with calmness and dignity, because from the time one goes out to attend congregational *Salah* they are considered to be in prayer.

`Abdullah ibn Abu Qatadah: "While we were praying with the Prophet (PBBUH) he heard the noise of some men. When he (PBBUH) had prayed, he said, 'What is the matter with you?' They replied, 'We were hurrying to catch up with the (congregational) *Salah*.' He said, 'Do not do that. When you come to *Salah*, be calm. Pray whatever you catch up with and complete whatever you miss.'" (Reported by Al-Bukhari, hadith no. 635)

Abu Hurairah narrated that the Prophet (PBBUH) said: "When you hear the *Iqamah* (call to start the prayer), proceed to offer the prayer with calmness and solemnity and do not make haste. Pray whatever you catch up with and complete whatever you miss." (Reported by Al-Bukhari, hadith no. 636)

4. The Desirability of Praying in Congregation at the Mosque

Abu Musa narrated that the Messenger of Allah (PBBUH) said: "The people who will receive the greatest reward for (attending congregational) prayer are those who walk the furthest distance to come and pray." (Reported by Muslim, hadith no. 662)

5. Praying then Repeating the Same *Salah* with Another Congregation

It is permissible for someone who prayed the obligatory *Salah* in a group or alone to repeat the same *Salah* with the intention of offering it as a voluntary *Salah*, if they find another congregation in the mosque praying and want to join them.

Yazid ibn Al-Aswad said: "I was present with the Prophet (PBBUH) during his Hajj, and I prayed the *Subh* Prayer with him in Al-Khayf Mosque. When he (PBBUH) had finished his prayer and turned away, he saw two men at the back of the congregation who had not prayed with him. He (PBBUH) said, 'Bring them to me.' They were brought to him, and they were trembling (out of awe). He (PBBUH) said, 'What prevented you from praying with us?' They said, 'O Messenger of Allah, we had already prayed in our camp.' He said, 'Do not do that. If you have prayed in your camp then you come to a mosque where there is a congregation, pray with them. It will be (counted as) a supererogatory prayer for you.'" (Reported in *Mishkat Al-Masabih*, hadith no. 1152)

6. Valid Excuses for not Attending the Congregational Prayer

It is permissible to absent oneself from attending the congregational obligatory *Salah* for the following reasons:

Extreme Cold and Rain

`Abdullah ibn `Umar narrated that the Messenger of Allah (PBBUH) used to order a muezzin to announce the azan, and he would say after him: "Pray in your dwellings," when it was a cold or rainy night during traveling. (Reported by Al-Bukhari, hadith no. 632)

It was narrated that `Ibn `Abbas said to his muezzin on a rainy day: "When you have announced, 'I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah,' do not say, 'Come to the *Salah'*; rather say, 'Pray in your dwellings.'" When people disapproved of this announcement, Ibn `Abbas said: "Are you astonished at this? He (the Prophet PBBUH), who is better than I, did it. The *Jumu`ah* (Congregational Friday Prayer) is no doubt obligatory, but I disliked putting you to hardship by bringing you out walking in mud and slippery ground." (Reported by Muslim, hadith no. 699)

Scholars opine that absenting oneself from the congregational *Salah* during heavy rain is permissible.

Having One's Meal

Ibn `Umar narrated that the Prophet (PBBUH) said: "If one of you is having his meal, he should not hasten until he is satisfied, even if the (congregational) *Salah* has commenced." (Reported by Al-Bukhari, hadith no. 674)

Resisting the Urge to Urinate or Defecate

Lady `Aishah narrated that she heard the Messenger of Allah (PBBUH) saying: "No *Salah* can be rightly offered with food

brought before the worshiper or when he is resisting the urge to relive himself of the two filths (i.e. urine and feces)." (Reported in *Riyad Al-Salihin*, hadith no. 1753)

Al-Bukhari reported that Abu Al-Darda' said: "Part of a person's good understanding of his religion is to attend to his need so that he can engage in *Salah* with a clear heart."

Chapter Two: Imamate

1. The Most Deserving People to Lead the Congregational Prayer

2. Who Is Competent and Who Is Incompetent to Lead the Congregational Prayer

3. Women Leading the Congregational Prayer

4. The Obligation to Follow the Imam and Not to Precede Him

5. The Desirability that the Imam Should Lighten the Prayer for Those Praying behind Him

6. Catching up with the Imam in Congregational Prayer

7. The Permissibility of Leaving the Imam for an Excuse

8. The Dislike that a Depraved Person or a *Mubtadi`*[1] Lead the Congregational Prayer

9. The Presence of a Barrier between the Imam and the People Praying behind Him

[1] One who introduces innovations in Islam.

10. Praying behind Someone Who Has Omitted an Integral Part of the Prayer or a Condition of Its Validity

11. Someone Who Leads People in Congregational Prayer against Their Wish

12. The Place and Position of the Imam and the People Praying Behind Him

13. Encouraging People to Come Early to Occupy the First Row and the Right Flanks of the Rows

14. Praying Alone behind the Rows of the Congregation

15. Straightening the Rows and Closing the Gaps

Chapter Two: Imamate

1. The Most Deserving People to Lead the Congregational Prayer

The person most deserving of leadership of the *Salah* is he who is most versed in Allah's Book. If people are equal in the knowledge of proper recitation of the Qur'an, then the one who has the best knowledge of the Sunnah. If they are equal in the knowledge of the Sunnah, then the one who emigrated to Madinah first. If they are equal, then the one who is the oldest.

`Abdullah ibn Mas`ud narrated that the Messenger of Allah (PBBUH) said: "The one who is most versed in Allah's Book should act as Imam for the people. If they are equally versed in reciting it, then the one who has the best knowledge of the Sunnah. If they are equal regarding the Sunnah, then the earliest one to emigrate. If they emigrated at the same time, then the oldest of them. No man should lead another in prayer where the latter has authority or sit in his place of honor in his house, without his permission." (Reported by Al-Tirmidhi, hadith no. 235)

Abu Hurairah narrated that the Prophet (PBBUH) said: "It is not permissible for a man who believes in Allah and in the Last Day to lead the people in prayer except with their permission. He (the Imam) must not supplicate Allah exclusively for himself without including the others (the congregation). If he does so, he has betrayed them." (Reported by Abu Dawud, hadith no. 91)

What is meant by "The Imam should not supplicate Allah exclusively for himself without including the others" is the supplication after which the Ma'mums say "Amen." As for the Iman's supplication for himself in secret, there is no blame on him.

What is meant by "the most versed in Allah's Book" is the one who has memorized the most and recites Allah's Book the best.

2. Who Is Competent and Who Is Incompetent to Lead the Congregational Prayer

The blind may lead the sighted in prayer. The one who is standing while praying may lead the one who is sitting in prayer. The one who is sitting while praying may lead the one who is standing during prayer. The one who is performing an obligatory prayer may lead the one who is performing a voluntary prayer. The one who is performing a voluntary prayer may lead the one who is performing an obligatory prayer. The one who has purified himself through *Wudu'* may lead the one who has purified himself through *Tayammum*. The one who has purified himself through *Tayammum* may lead the one who has purified himself through *Wudu'*. The traveler may lead the resident in prayer, and the resident may lead the traveler in prayer. The discerning boy may lead others in prayer. `Amr ibn Salamah led his people in prayer when he was six years old.

The Prophet (PBBUH) twice appointed `Abdullah ibn Umm Maktum as his deputy during his absence from Madinah to lead the people in prayer, and he was blind. The Prophet (PBBUH) prayed behind Abu Bakr who was standing, and the Prophet

(PBBUH) was sitting. He (PBBUH) prayed sitting in his house, and people prayed standing behind him. He (PBBUH) motioned them to sit down. When the Prophet (PBBUH) finished his prayer, he said: "The Imam is appointed to be followed. Bow when he bows. Raise up your heads (stand erect) when he raises his head. And if he prays sitting, then pray sitting." (Reported by Al-Bukhari, hadith no. 688)

Mu`adh ibn Jabal used to pray the *`Isha'* Prayer with the Prophet (PBBUH) in congregation, then he would return to his people and perform that same prayer with them. His prayer was counted as a voluntary prayer for him and as the obligatory *`Isha'* Prayer for them.

`Amr ibn Al-`As prayed as an Imam after purifying himself through *Tayammum*. The Prophet (PBBUH) approved of his act.

It should be noted that if a traveler who is shortening the prayers during their journey prays behind a resident Imam, they should pray four complete *Rak`ah*s with him. Even if they catch up with him in less than a *Rak`ah*, they should complete it as four *Rak`ah*s. `Abdullah ibn `Abbas was asked about a traveling man who prays two *Rak`ah*s when he is praying alone and prays four when he is following a resident Imam, so he said: "That is the Sunnah." According to another narration, he said: "That is the Sunnah of Abul-Qasim (PBBUH)."

Those Who Are Incompetent to Lead the Congregational Prayer

It is not valid for a person suffering from urinary incontinence or flatulence to lead a healthy person in prayer, nor is it valid for a

person suffering from urinary incontinence to lead someone afflicted with flatulence.

However, the Malikis opine that it is valid for a person suffering from urinary incontinence or flatulence to lead a healthy person in prayer, although it is *Makruh*.

3. Women Leading the Congregational Prayer

Lady `Aishah used to lead women in prayer and stand with them in the same row [and not ahead of them like the men]. The Prophet (PBBUH) appointed for Umm Waraqah a muezzin who would proclaim the five daily prayers for her. He (PBBUH) ordered her to lead the people of her household in the obligatory prayers.

It is permissible for a man to lead women in prayer, as it was narrated that Ubay ibn Ka`b came to the Messenger of Allah (PBBUH) and said: "O Messenger of Allah, I did something last night." The Prophet (PBBUH) asked: "What was it?" Ubay replied: "There were some women relatives with me in the house, and they said, 'You recite the Qur'an and we do not, so lead us in prayer. I prayed eight *Rak`ah*s along with the *Witr* (prayer with an odd number of units).' The Prophet (PBBUH) kept silent regarding this. `Ubay added: "We saw his silence as a sign of approval. (*Sunnah Taqririyah*[1]).

[1] *Sunnah Taqririyah* refers to the actions or practices of Prophet Muhammad (PBBUH) that were witnessed and approved by him without any verbal statement. It is a form of Sunnah that is established through the Prophet's silent approval or confirmation of certain actions or practices.

4. The Obligation to Follow the Imam and Not to Precede Him

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "The Imam is appointed to be followed (by the congregation). When he says '*Allahu Akbar*,' then say '*Allahu Akbar*.' When he bows, then bow. When he says '*Sami`a Allahu liman hamidah* (Allah listens to those who praise Him)', then say '*Rabbana wa lakal-hamd* (O our Lord, to You is the praise)'. When he prostrates, then prostrate. And if he prays sitting, then all of you pray sitting." (Reported by Ibn Majah, hadith no. 1238)

Al-Bara' ibn `Azib said: "We used to pray behind the Prophet (PBBUH) and when he said, '*Sami`a Allahu liman hamidah*,' none of us would bend his back (to go for prostration) until the Prophet (PBBUH) had placed his forehead on the ground." (Reported by Al-Bukhari, hadith no. 811)

Scholars have agreed that whoever precedes the Imam in the Opening *Takbir* or the *Taslim*, their prayer is invalid.

Imam Ahmad ibn Hanbal said: "No prayer is valid for someone who precedes the Imam (in the actions of the prayer). As for being equal to him, it is *Makruh*."

The Imam must prolong the first *Rak`ah* so that those who are late for the Opening *Takbir* can catch up with the congregational prayer. It is *Mustahab* for the Imam when he feels that some worshipers are still entering the mosque, while he is in the bowing position, to wait so that they can attain the merit of joining the congregational prayer.

Abu Sa`id Al-Khudri said: "The *Zuhr* Prayer would commence, and a person would go to Al-Baqi`. After having relieved himself, he would perform *Wudu'* and then come (to the mosque), while the Messenger of Allah (PBBUH) would still be in the first *Rak`ah*, for prolonging it so much." (Reported by Muslim, hadith no. 454)

5. The Desirability that the Imam Should Lighten the Prayer for Those Praying behind Him

Abu Hurairah narrated that the Prophet (PBBUH) said: "When any one of you leads the people in prayer, let him make the prayer short, because among them are the weak, the sick, and the elderly. But if he is praying by himself, let him make his prayer as long as he wants." (Reported by Al-Bukhari, hadith no. 703)

Anas ibn Malik said: "I never prayed behind an Imam whose prayer was lighter and more complete than the Prophet (PBBUH)." (Reported by Al-Bukhari, hadith no. 708)

The two previous hadiths show that making things easy for the congregation is required of every Imam. It is an issue that is agreed upon and recommended. The minimum for perfecting prayer is uttering three glorifications in every bowing and prostration. Despite this, the Prophet (PBBUH) forbade pecking like a crow (making excessively quick prostrations), and he said to the man who did not complete his bowing: "Go back and pray, for you have not prayed." He (PBBUH) also said: "Allah does not look at the prayer of a servant who does not straighten his spine between his bowing and his prostration." (Reported in *Mishkat Al-Masabih*, hadith no. 904)

6. Catching up with the Imam in Congregational Prayer

The merit and reward of congregational prayer is attained by the *Ma'mum* (person being led by an Imam in Prayer) catching up with the Opening *Takbir*; uttering it before the Imam says the first *Taslim*.[1] As for the worshiper who catches up with the Imam and says the Opening *Takbir* while standing and joins the Imam in the same posture he holds himself, such person is not considered to have caught up with the *Rak`ah* until they have caught up with the bowing – whether they catch up with the bowing fully with the Imam or just bow until their hands reach their knees before the Imam rises from bowing. As for the *Takbir* to be said before the bowing, if the worshiper says it, it is good. Otherwise, the Opening *Takbir* will be enough.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When you come to the prayer while we are prostrating ourselves, you must prostrate yourselves, without counting it as part of your prayer. And anyone who catches up with a *Rak`ah* has caught up with the (congregational) prayer." (Reported by Abu Dawud, hadith no. 893)

The worshiper who is late for congregational prayer should follow the Imam and do the same as he. They should sit with him for the Last *Tashahhud* and do not stand up [to complete their prayer]

[1] According to the author, the congregational prayer is caught up with by uttering the Opening *Takbir*. If the latecomer can say the Opening *Takbir* before the Imam gives the first salutation, they have caught up with the congregational prayer. Scholars said that the reason is that the latecomer has caught up with part of the prayer, so it is considered as if they have caught up with one *Rak'ah*.

until the Imam offers the *Taslim*. Then they should say '*Allahu Akbar*' and stand up to complete their prayer.

7. The Permissibility of Leaving the Imam for an Excuse

If the Imam prolongs the prayer to the point that the *Ma'mum* cannot complete the prayer in congregation with him, it is permissible for them to leave the congregational prayer with the intention of separating themselves from the congregation and completing their prayer alone. The ruling on leaving the congregational prayer also applies to someone who is afflicted with illness, fear, loss of money, or is overcome by sleep.

Jabir ibn `Abdullah narrated that Mu`adh used to pray with the Prophet (PBBUH) then he would go back to his people to lead them in this (same) prayer. He stayed late one night and prayed with the Prophet (PBBUH), then he went back to his people to lead them in prayer. He started reciting Surat Al-Baqarah [the longest chapter of the Qur'an]. When a man from the congregation heard this, he stepped aside and prayed by himself, then he left. They said: "You have become a hypocrite, O so and so." He said: "By Allah, I have not become a hypocrite, and I will go to the Prophet (PBBUH) and tell him." When the man informed the Prophet (PBBUH) of this, he (PBBUH) said: "O Mu`adh, do you want to cause hardship to the people? Recite such and such a Surah, and such and such a Surah." [Meaning short surahs instead of long ones like Surat Al-Bakarah]. (Reported by Al-Nasa'i, hadith no. 835)

8. The Dislike that a Depraved Person or a *Mubtadi`* Lead the Congregational Prayer

Scholars opine that if a person's prayer is valid, his leadership of others in prayer is also valid; but they dislike praying behind a depraved person or a *Mubtadi`* (one who introduces innovations in Islam).

Al-Sa'ib ibn Khallad narrated: "A man was leading some people in prayer when he spat in the direction of the *Qiblah*, while the Messenger of Allah (PBBUH) was looking at him. When he finished the prayer, the Messenger of Allah (PBBUH) said to the people, 'He must not lead you in prayer (henceforth).' The man wanted to lead the people in prayer some time afterwards, but they prevented him and told him what the Messenger of Allah (PBBUH) had said. He mentioned that to the Messenger of Allah (PBBUH), who replied, 'Yes. You have harmed Allah and His Messenger.'" (Reported by Abu Dawud, hadith no. 481)

9. The Presence of a Barrier between the Imam and the People Praying behind Him

It is permissible for the *Ma'mums* to follow the Imam when there is a barrier between them. This is as long as they can know that the Imam has moved from one part to the next by seeing or hearing him – once the *Ma'mums* hear *Takbirat-ul-Ihram*. The Prophet (PBBUH) prayed, and the people followed him from behind the room wall, praying led by his prayer [i.e., his room wall was short, and the people could see the person of the Prophet

PBBUH while praying]. The scholars believe that following a prayer by listening to the radio is not valid.

10. Praying behind Someone Who Has Omitted an Integral Part of the Prayer or a Condition of Its Validity

The prayer of the *Ma'mum*s behind an Imam who has omitted a condition of the validity of the prayer, or one of its integral parts, is valid if the *Ma'mum*s complete their prayer with the Imam while being unaware of what the Imam omitted.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "They (the Imams) lead you in prayer, and if they do it properly, you will earn reward; but if they make a mistake, you will earn reward, and they will be held responsible." (Reported by Al-Bukhari, hadith no. 694)

Sahl ibn Sa`d Al-Sa`idi narrated that he heard the Messenger of Allah (PBBUH) saying: "The Imam is responsible. If he does it (the prayer) well, the reward is for him and for them (the *Ma'mum*s). And if he does it badly, it will be counted against him, not against them." (Reported by Ibn Majah, hadith no. 981)

It was narrated that `Umar ibn Al-Khattab led the people in prayer while he was *Junub*. He did not know that. He repeated his prayer, but the *Ma'mum*s did not repeat it.

11. Someone Who Leads People in Congregational Prayer against Their Wish

Dislike towards the Imam here is religious based, for a legitimate Islamic reason.

Ibn `Abbas narrated that the Messenger of Allah (PBBUH) said: "There are three persons whose prayer is not raised a span above their heads. A man who leads the people in prayer when they dislike him, a woman whose husband stays angry with her throughout the night, and two brothers who have severed contact with one another." (Reported by Ibn Majah, hadith no. 971)

12. The Place and Position of the Imam and the People Praying Behind Him

It is *Mustahab* that when the congregation consists of a single worshiper that he stands to the right of the Imam. If there are two or more persons, they should stand behind the Imam.

Jabir ibn `Abdullah said: "The Messenger of Allah (PBBUH) stood up to pray, and I came and stood at his left side. So, he (PBBUH) took my hand and turned me round until he made me stand at his right side. Then Jabbar ibn Sakhr came and stood at the left side of the Messenger of Allah (PBBUH). So, he (PBBUH) took us both by the hand and pushed us back until he made us stand behind him." (Reported in *Mishkat Al-Masabih*, hadith no. 1107)

If a woman attends the congregation, she should stand alone behind the men and not line up with them. If she does not do so because she does not know this ruling, her prayer is valid.

Anas ibn Malik said: "The Messenger of Allah (PBBUH) came to our house, and I prayed behind him along with an orphan of ours. Umm Sulaim (my mother) prayed behind us." (Reported by Al-Nasa'i, hadith no. 869)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "The best rows for men are the front ones and the worst are the back ones. And the best rows for women are the back ones and the worst are the front ones." (Reported by Muslim, hadith no. 440)

The best rows for women are the back ones, as this keeps them away from mixing with men in their rows.

It is *Mustahab* that the Imam stand facing the middle of the first row and close to the adult and wise men.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Let the Imam stand in the middle and close any gaps [in the rows]." (Reported by Abu Dawud, hadith no. 681)

`Abdullah ibn Mas`ud narrated that the Prophet (PBBUH) said: "Let those of you who are adult and wise be close to me, then those who are next to them, and beware of market commotion." (Reported by Muslim, hadith no. 432) Market commotion: The mixing of voices as occurs in marketplaces.

The wisdom behind keeping adult and wise men close to the Imam is to alert him when he makes a mistake or to appoint someone from among them if he needs to leave the imamate for an excuse that calls for it.

13. Encouraging People to Come Early to Occupy the First Row and the Right Flanks of the Rows

Abu Umamah narrated that the Messenger of Allah (PBBUH) said: "Allah and His angels send blessings upon the first row." (Reported by Ibn Majah, hadith no. 999)

Lady `Aishah narrated that the Messenger of Allah (PBBUH) said: "Allah and His angels send blessings upon those who are on the right flanks of the rows." (Reported by Abu Dawud, hadith no. 676)

14. Praying Alone behind the Rows of the Congregation

If someone says *Takbirat-ul-Ihram* from behind the row, and then joins the row and catches up with the Imam during the bowing, their prayer is valid.

Abu Bakrah narrated that he reached the Prophet (PBBUH) while he was bowing, so he (Abu Bakrah) bowed before lining himself up in the row. When he mentioned what he did to the Prophet (PBBUH), he (PBBUH) said: "May Allah increase your keenness, but do not do this again." (Reported by Al-Bukhari, hadith no. 783)

The Prophet's saying: "Do not do this again" can be interpreted in three ways:

1. Do not be late again for the congregational prayer.

2. Do not come to prayer in a hurry.

3. Do not join the row while you are bowing.

Most jurists opine that the prayer of someone who prays alone behind the row is valid, although it is *Makruh*. They based their statement regarding the validity of the prayer of one who prays alone behind the row on the previous hadith of Abu Bakrah. They said that the Messenger of Allah (PBBUH) did not order Abu Bakrah to repeat his prayer, although he offered a part of it behind the row. However, others opine that his prayer is invalid. Imam Ahmad said that such a worshiper must repeat his prayer if he was aware of the ruling, because when the Messenger of Allah (PBBUH) was asked about that, he said: "He should repeat the prayer." It was narrated on the authority of `Ali ibn Shaiban that the Messenger of Allah (PBBUH) saw a man praying behind the row and said to him: "Repeat your prayer, for there is no prayer for one who prays alone behind the row." (Reported by Ibn Majah, hadith no. 1003)

15. Straightening the Rows and Closing the Gaps

It is recommended for the Imam to order the worshipers to straighten the rows and fill in the gaps before saying the Opening *Takbir*.

Anas ibn Malik narrated that the Prophet (PBBUH) would face the congregation before saying the Opening *Takbir* and say: "Straighten your rows and stand closer together." (Reported by Al-Bukhari, hadith no. 719)

According to another version, Anas ibn Malik narrated that the Prophet (PBBUH) would say: "Straighten your rows, for straightening the rows is part of perfecting the prayer." (Reported by Al-Bukhari, hadith no. 723)

Abu Mas`ud Al-Ansari said: "The Messenger of Allah (PBBUH) used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say, 'Keep straight and do not differ from one another lest your hearts should suffer from discord.'" (Reported by Ibn Majah, hadith no. 976)

Jabir ibn Samurah narrated: "The Messenger of Allah (PBBUH) came out to us one day and said, 'Why do you not stand in rows as the angels do before their Lord?' We (the Companions) asked, 'O Messenger of Allah, how do the angels stand in rows before their Lord?' He (PBBUH) replied, 'They complete the first rows (first) and stand in a close and straight manner within them.'" (Reported by Muslim, hadith no. 430)

If someone attends the congregational prayer and does not find room or space in the row, some scholars opine that, after having said the Opening *Takbir*, he should pull someone from the row, who must be cognizant of the ruling. It is recommended for the one who is pulled to follow him. Others opine that such a worshiper should stand alone, and it is *Markruh* for him to pull anyone.

Chapter Three: The *Jumu`ah*[1]

1. The Excellence of Friday

2. The Merit of Supplication on Friday

3. Desirability of Sending Many Blessings and Peace upon the Prophet (PBBUH) on Friday and Its Night

4. Desirability of Reading Surat Al-Kahf (the 18th Chapter of the Qur'an) on Friday and Its Night

5. Washing, Beautifying Oneself, Applying Perfume, and Using *Siwak* on Friday

6. Going Early to the *Jumu`ah*

7. Crossing by Stepping over the Worshipers during the Friday Sermon

8. Performing Voluntary Prayers before the Imam Comes to Deliver the Sermon

9. The Obligation of Attending the *Jumu`ah*

10. Who Is Obliged to Attend the *Jumu`ah* and Who Is Not

11. The Time of the *Jumu`ah*

[1] The congregational Friday Prayer.

12. The Least Number of People Who Need to Be Present to Hold the *Jumu`ah*

13. Delivering the Friday Sermon

14. Voluntary Prayers before and after the *Jumu`ah*

15.The *Jumu`ah* Coinciding with `Eid Prayer

Chapter Three: The *Jumu`ah*

1. The Excellence of Friday

Abu Lubabah ibn `Abdul-Mundhir narrated that the Messenger of Allah (PBBUH) said: "Friday is the chief of days and the greatest day before Allah. It is greater before Allah than the Day of *Adha* (the Festival of the Sacrifice) and the Day of *Fitr* (the Festival of Breaking the Fast). It has five characteristics: On it Allah created Adam. On it Allah sent down Adam to the earth. On it there is a time during which a person does not ask Allah for anything, but He will give it to him, so long as he does not ask for anything that is forbidden. On it the Hour will begin. There is no angel who is close to Allah, no heaven, no earth, no wind, no mountain, and no sea that does not fear Friday." (Reported by Ibn Majah, hadith no. 1084)

2. The Merit of Supplication on Friday

A Muslim should make supplication as much as they can on Friday, with more earnestness and diligence in supplicating to Allah (Exalted be He) during the last hour of it.

Abu Hurairah narrated that the Prophet (PBBUH) said: "There is an hour on Friday at which no Muslim would ask Allah for what is good, but He would give it to him." (Reported by Muslim, hadith no. 852)

Jabir ibn `Abdullah narrated that the Messenger of Allah (PBBUH) said: "Friday is twelve hours. Among them is an hour in which no Muslim servant asks anything of Allah (Exalted and Glorified be He) but He will grant it to him. So seek it out in the last hour, after the *`Asr* Prayer." (Reported by Abu Dawud, hadith no. 1048)

3. Desirability of Sending Many Blessings and Peace upon the Prophet (PBBUH) on Friday and Its Night

Aws ibn Aws narrated: "The Prophet (PBBUH) said, 'One of the best of your days is Friday. On it Adam was created. On it he died. On it the Trumpet will be blown and on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be shown to me.' They (the Companions) asked, 'O Messenger of Allah, how will our peace and blessings be shown to you when your body has disintegrated?' He (PBBUH) replied, 'Allah has forbidden the earth to consume the bodies of the Prophets.'" (Reported by Ibn Majah hadith no. 1085)

Eminent scholar Ibn Al-Qayyim said: "The Messenger of Allah (PBBUH) is the best of all humankind, as he said, 'I am the best of the children of Adam, and this is not a boast…' and Friday is the best of days. So, invoking peace and blessings upon him (PBBUH) on this day has an advantage that no other day has. Just as all the goodness that the nation of the Prophet (PBBUH) attained in this world and the next was attained through him, and because the greatest honor that his followers will attain in the next world will be attained on Friday, it is a day of more goodness for them when

they enter Paradise. It is a holiday for the believers in this world and a holiday for them in Paradise, Allah willing."

4. Desirability of Reading Surat Al-Kahf (the 18th Chapter of the Qur'an) on Friday and Its Night

Abu Sa`id Al-Khudri narrated that the Prophet (PBBUH) said: "Anyone who reads Surat Al-Kahf on Friday will have a light that will shine for him from this Friday to the next." (Reported in Mishkat Al-Masabih, hadith no. 2175)

Mu`adh ibn Anas narrated that the Messenger of Allah (PBBUH) said: "Anyone who reads the beginning and end of Surat Al-Kahf, it will be a light for him from his feet to his head. And anyone who reads the entire Surah, it will be a light for him from the heaven to the earth." (Reported by Ahmad, hadith no. 15626)

Sheikh Muhammad Abduh (former Mufti of Egypt) said: "It is *Makruh* to single out Friday for observing (voluntary) *Sawm* (fasting), or to single out its night for standing in (voluntary) prayer, and to recite Surat Al-Kahf out loud in the mosque, especially since it is only recited with intonation. Such a reciter disturbs the worshipers who are praying, while other people in the mosque are talking nonsense and are not listening. Reciting Surat Al-Kahf in this manner is forbidden."

5. Washing, Beautifying Oneself, Applying Perfume, and Using the *Siwak* on Friday

It is *Mustahab* for anyone who wants to attend Friday Prayers in the mosque to be in the best state of cleanliness and adornment, to wash themselves, wear their best clothes, and apply perfume.

Abu Sa`id Al-Khudri said: "Every person who has reached puberty must perform *Ghusl* (full ritual bath) on Friday, wear his best clothes, and if he has perfume, he should put on some of it." (Reported by Al-Nasa'i, hadith no. 1383)

`Abdullah ibn Salam narrated that he heard the Messenger of Allah (PBBUH) saying on the pulpit one Friday: "There is nothing wrong with anyone of you buying two garments for Friday Prayer (if he is financially able), other than his daily work clothes." (Reported by Ibn Majah, hadith no. 1095)

6. Going Early to the *Jumu`ah*

`Alqamah said: "I went out with `Abdullah (ibn Mas`ud) to the Friday Prayer, and there he found three men who arrived before him. He said, 'The fourth of four, and the fourth of four is not far away. I heard the Messenger of Allah (PBBUH) saying, 'On the Day of Resurrection people will gather near Allah according to how early they came to the Friday Prayers, the first, then the second, and then the third.' Then he said, 'The fourth of four, and the fourth of four is not far away.'" (Reported by Ibn Majah,1094)

7. Crossing by Stepping over the Worshipers during the Friday Sermon

It is *Makruh* to step over the worshipers on Friday in the mosque.

`Abdullah ibn Busr narrated that a man came and started stepping over the people one Friday, while the Prophet (PBBUH) was delivering the sermon. The Prophet (PBBUH) said to him: "Sit down, for you have annoyed (the people)." (Reported by Abu Dawud, hadith no. 1118)

Exception to this is the Imam or anyone who has a gap in front of him that he can only reach by carefully stepping over the other worshipers, and anyone who wants to return to the place from which he left out of necessity, provided that he avoids harming people.

8. Performing Voluntary Prayers before the Imam Comes to Deliver the Sermon

It is an act of Sunnah to offer voluntary prayers before the Friday Prayer unless the Imam arrives to deliver the Friday sermon. In this case, the latecomer should refrain from engaging in voluntary prayer after the Imam has come, except for *Tahiyyat-ul-Masjid* (two-unit prayer to salute the mosque), which is performed during the sermon, taking care to keep it short. Unless a person enters at the end of the sermon such that the remaining time in the sermon (the second sermon) is too short, in which case *Tahiyyat-ul-Masjid* should not be performed.

Jabir ibn `Abdullah narrated that a man entered the mosque on a Friday while the Prophet (PBBUH) was delivering the sermon. He (PBBUH) asked (him): "Have you prayed (i.e., *Tahiyyat-ul-Masjid*)?" The man replied: "No." He (PBBUH) said: "Stand up and pray two *Rak`ahs*." (Reported by Al-Bukhari, hadith no. 931)

According to another version of the hadith, the Prophet (PBBUH) said: "When any one of you comes on Friday while the Imam is preaching, he should pray two *Rak`ahs* and make them short." (Reported by Abu Dawud, hadith no. 1117)

According to a third version of the hadith, the Prophet (PBBUH) said: "When any one of you arrives (at the mosque) on Friday and the Imam has come (to deliver the sermon), let him pray two *Rak`ahs* (i.e., *Tahiyyat-ul-Masjid*)." (Reported by Muslim, hadith no. 875)

9. The Obligation of Attending the *Jumu`ah*

Scholars are agreed that Friday Prayer is an individual obligation and that it consists of two *Rak`ah*s, as Allah Almighty says: "O you who believe (Muslims)! When the call is proclaimed for the *Salah* on the day of Friday (*Jumu`ah* Prayer), come to the remembrance of Allah and *Salah* and leave off business (and every other thing), that is better for you if you did but know!" (Translated meanings of Al-Jumu`ah 62:9)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "We are the last (to come), but we shall be the foremost on the Day of Resurrection. They (the Jews and Christians) were given the Book before us, and we were given it after them. They differed concerning this day (meaning Friday) which Allah, the Mighty and

Sublime, had prescribed for them and Allah, the Mighty and Sublime, guided us to. So the people follow us; the Jews the next day (Saturday) and the Christians the day after that (Sunday)." (Reported by Al-Nasa'i, hadith no. 1367)

The meaning of the hadith is that even though the Muslims are the last of the nations in time, they are the first of the nations who will receive judgment on the Day of Resurrection before all creation. The Jews were given the Torah, the Christians were given the Gospel, and the Muslims were given the Qur'an after them. Friday was the day that Allah (the Exalted) commanded them to glorify, but instead the Jews glorified Saturday, and the Christians glorified Sunday.

Al-Ja`d Al-Damri narrated that the Messenger of Allah (PBBUH) said: "Anyone who neglects three (successive) Friday Prayers out of carelessness, Allah will set a seal upon his heart." (Reported by Abu Dawud, hadith no. 1052)

10. Who Is Obliged to Attend the *Jumu`ah* and Who Is Not

a. Who Is Obliged to Attend the *Jumu`ah*

Congregational Friday Prayer is obligatory for every sane, adult, resident Muslim man who can go to it and has no excuses that allow him to miss it.

b. Who Is Not Obliged to Attend the *Jumu`ah*

Women and boys: A woman, and a boy who has not reached puberty, and a sick person who finds it difficult to go to the Friday

Prayers. Also, among those who are excused is anyone who takes care of a sick person who cannot do without him.

Tariq ibn Shihab narrated that the Prophet (PBBUH) said: "The Friday Prayer in congregation is an obligatory duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person." (Reported by Abu Dawud, hadith no. 1067)

Travelers: If a Muslim man is traveling at the time of holding the Friday Prayer, scholars opine that he does not have to perform the congregational prayer because the Messenger of Allah (PBBUH) used to travel without praying the Friday Prayer during his travels. Moreover, when Friday coincided with the Day of `Arafah during his Farewell Pilgrimage, the Prophet (PBBUH) combined the *Zuhr* and the *`Asr* Prayers at the time of the earlier one and did not pray the Friday Prayer. The Rightly Guided Caliphs did the same.

Insolvent debtors who fear imprisonment:

Ibn `Abbas narrated that the Prophet (PBBUH) said: "Whoever hears the call to prayer and does not come (to the mosque), there is no prayer for him, except for one who has an excuse." (Reported by Ibn Majah, hadith no. 793) According to another version, when the Prophet (PBBUH) was asked what the excuse consisted of, he replied: "Fear or sickness."

Every person who has a valid excuse is permitted to absent himself from the Friday Prayer:

Such adverse conditions include heavy rain, mud, cold, and similar hazards.

It was narrated that `Ibn `Abbas said to his muezzin on a rainy day: "When you have announced, 'I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah,' do not

say, 'Come to the *Salah*'; rather say, 'Pray in your dwellings.'" When people disapproved of this announcement, Ibn `Abbas said: 'Are you astonished at this? He (the Prophet PBBUH), who is better than I, did it. The *Jumu`ah* is no doubt obligatory, but I disliked putting you to hardship by bringing you out walking in mud and slippery ground." (Reported by Muslim, hadith no. 699)

Usamah ibn Umayr Al-Huzali narrated that he witnessed the Prophet (PBBUH) during the time of Al-Hudaybiyah (Treaty) on a Friday, when rain started falling. Although the rain was not hard enough to cause the soles of shoes to get wet, the Prophet (PBBUH) ordered the people to pray in their dwellings (tents). (Reported by Abu Dawud, hadith no. 1059)

All these categories of people (women, boys, sick men, travelers, insolvent debtors who fear imprisonment, and people with valid excuses for not praying in congregation) do not have to pray Friday Prayers. Instead, they must pray the *Zuhr* Prayer. Anyone who prays the Friday Prayer among them, it is valid, and the requirement of offering *Zuhr* Prayer is waived. It is noteworthy that women used to attend congregational prayers in the mosque during the time of the Messenger (PBBUH) and pray Friday Prayers with him.

As for praying the *Zuhr* Prayer for those who offered the *Jumu`ah*, it is not permissible according to the consensus of scholars, because the *Jumu`ah* is a substitute for the *Zuhr* Prayer and takes its place. According to the texts of hadith, Allah Almighty has enjoined upon the Muslims five prayers only, not six. Those who permit praying the *Zuhr* Prayer, after having offered the *Jumu`ah*, have no basis to rely on to support their claim from the Book, or

the Sunnah, or the statements of the Companions, or the opinions of any of the renowned Imams.

11. The Time of the *Jumu`ah*

Most of the Companions and Followers (the generation after the Prophet's Companions) opined that the time of the *Jumu`ah* is the same time of the *Zuhr* Prayer.

Anas ibn Malik narrated that the Messenger of Allah (PBBUH) used to pray the *Jumu`ah* when the sun had declined from the zenith. (Reported by Abu Dawud, hadith no. 1084)

The Prophet (PBBUH), Abu Bakr, `Umar, `Uthman, `Ali, and the eminent Imams after them offered every *Jumu`ah* after the sun had passed the meridian (at noon).

The Hanbalis said that the time for the *Jumu`ah* extends from the beginning of the `Eid Prayer time until the end of the *Zuhr* Prayer.

12. The Least Number of People Who Need to Be Present to Hold the *Jumu`ah*

There is no disagreement among the scholars that gathering as a congregation is a condition for the validity of the *Jumu`ah*.

Tariq ibn Shihab narrated that the Prophet (PBBUH) said: "The Friday Prayer in congregation is an obligatory duty for every Muslim." (Reported by Abu Dawud, hadith no. 1067)

Scholars have differed on defining the number of people needed for holding Friday Prayers into several opinions, the most correct of which is the following:

The *Jumu`ah* is valid starting with two or more persons because of the Prophet's saying: "Two or more persons form a congregation." (Reported by Ibn Majah, hadith no. 972)

Scholars said: "The congregation in all prayers is formed by two or more persons. The *Jumu`ah* is a prayer and does not have a specific different ruling from other prayers, except with evidence. There is no evidence that a specific number of people is needed for the *Jumu`ah* to be valid, because no certain number has been specified in any of the hadiths."

13. Delivering the Friday Sermon

Most scholars opine that the Friday sermon is obligatory, and they prove the obligation of delivering a Friday sermon by the Almighty's Saying: "O you who believe (Muslims)! When the call is proclaimed for the *Salah* on the day of Friday (*Jumu`ah* Prayer), come to the remembrance of Allah and *Salah* and leave off business (and every other thing), that is better for you if you did but know!" (Translated meanings of Al-Jumu`ah 62:9)

Scholars explained that the previous ayah commands the Muslims to strive to engage in *Dhikr* (remembrance of Allah), which is by listening attentively to the [Friday] sermon because it contains *Dhikr*. The Messenger of Allah (PBBUH) said: "Pray as you have seen me praying." It was established by authentic hadiths that the Messenger of Allah (PBBUH) used to deliver a sermon every *Jumu`ah*.

a. It is *Mustahab* that the Imam greets the congregation with peace when he ascends the pulpit, and that the azan be proclaimed when he sits on it.

When the Messenger of Allah (PBBUH) ascended the pulpit, he would face the people and then say: "*As-salamu `alaykum* (May Allah's Peace be upon you)." Abu Bakr and Umar used to do the same thing.

The call to prayer on Friday begins when the Imam takes his seat on the pulpit. This was during the times of the Messenger of Allah (PBBUH), Abu Bakr, and `Umar ibn Al-Khattab. When the caliphate of `Uthman began and the people increased in number, the second call from Al-Zawra' (which is the highest building in Madinah) was added. The Prophet (PBBUH) had only one muezzin, who was Bilal ibn Rabah.

b. It is *Mustahab* that the sermon includes praise of Allah, thanks to the Messenger of Allah (PBBUH), exhortation, and recitation of the Qur'an.

Jabir bin Samurah said: "The Prophet (PBBUH) used to deliver the Friday sermon standing, then he (PBBUH) would sit down, then he (PBBUH) would stand up and recite some ayahs and mention Allah (Exalted and Glorified be He). His sermon was moderate in length, and his prayer was moderate in length." (Reported by Al-Nasa'i, hadith no. 1418)

Jabir ibn Samurah also said: "The Messenger of Allah (PBBUH) would not prolong the sermon on Friday. He would say a few words." (Reported by Abu Dawud, hadith no. 1107)

Umm Hisham bint Harithah said: "I learned (memorized) Surat Qaf (the 50th chapter of the Qur'an) from no other source than the tongue of the Messenger of Allah (PBBUH), who used to recite it

every Friday from the pulpit when he delivered the sermon to the people." (Reported by Muslim, hadith no. 873)

c. It is legitimate for the Imam to stand during the two sermons and sit briefly between them.

Ibn `Umar said: "The Messenger of Allah (PBBUH) used to deliver the sermon on Friday while standing. He (PBBUH) would then sit and then stand (for the second sermon), as they (the Muslims) do nowadays." (Reported by Muslim, hadith no. 861)

Tawus stated that the Prophet (PBBUH) delivered the sermon while standing, as did Abu Bakr, `Umar, and `Uthman. The first to sit on the pulpit was Mu`awiyah ibn Abu Sufyan.

d. It is *Mustahab* that the Imam raises his voice during the sermon and keeps his sermon brief.

`Ammar ibn Yasir narrated that he heard the Messenger of Allah (PBBUH) saying: "Prolonging *Salah* and shortening the sermon indicate the religious knowledge of the person. Make your *Salah* long and your sermon brief." (Reported by Muslim, hadith no. 861)

What is meant here is the length of the prayer in relation to the sermon; it does not mean to make a lengthy prayer that causes hardship to the worshipers praying behind the Imam. The previous hadith gives a sign of good understanding of the Imam who knows *Jawami` Al-Kalim* (concise yet most comprehensive expressions) and so uses few words with broad meanings in his sermon.

e. Interrupting the sermon due to something happening.

Buraidah said: "The Messenger of Allah (PBBUH) was delivering a sermon to us when Al-Hasan and Al-Husain (his two grandsons) came, wearing red shirts, walking and falling. So, the Messenger of

Allah (PBBUH) descended from the pulpit and carried them and placed them in front of him. Then he (PBBUH) said, 'Allah speaks the Truth: Indeed, your wealth and your children are only a trial (64:15). I looked at these two children walking and falling, and I could not be patient until I interrupted my talk and picked them up.'" (Reported by Al-Tirmidhi, hadith no. 3774)

Ibn Al-Qayyim said: "He (the Imam) can interrupt his sermon due to a need that arises and then completes it, as the Prophet (PBBUH) did for Al-Hasan and Al-Husain."

The Messenger of Allah (PBBUH) would address a man attending the congregation during his sermon and say, "Sit down so-and-so," or "Rise and pray so-and-so."

f. The impermissibility of speaking during the sermon.

Most scholars opine that it is obligatory to listen carefully to the sermon and that any speech is forbidden during it, even if it is a command of doing good or a prohibition of evil.

Ibn 'Abbas narrated that the Messenger of Allah (PBBUH) said: "Anyone who speaks on Friday while the Imam is giving the sermon is like a donkey which carries books. He who tells him to be quiet has no *Jumu`ah*." (Reported by Ahmad, hadith no. 2033)

Accordingly, such a worshiper will not receive full reward for the *Jumu`ah*, because there is a consensus that the obligation of offering the currently due prayer, which is *Zuhr*, is waived from him and that his Friday Prayer is considered *Zuhr* Prayer.

Abul-Darda' said: "The Prophet (PBBUH) ascended the pulpit and preached a sermon to the people in which he recited an ayah. Beside me was Ubay ibn Ka`b whom I asked, 'O Ubay, when was this ayah revealed?' He refused to speak to me. I asked him (a

second time), but he refused to speak to me until the Prophet (PBBUH) descended the pulpit. Ubay said to me, 'You have gained nothing of your *Jumu`ah* except the idle talk that you engaged in.' When the Prophet (PBBUH) completed the prayer, I told him what Ubay had said to me. The Prophet (PBBUH) said, 'Ubay has spoken the truth. If you hear your Imam speaking, listen until he finishes.'" (Reported by Ahmad, hadith no. 21730)

z. Catching up with one *Rak`ah* of the *Jumu`ah*.

Scholars say that any latecomer who catches up with one *Rak`ah* of the Friday Prayer with the Imam has caught up with the entire Friday Prayer. They only need to pray another *Rak`ah* after the Imam offers the *Taslim*.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Anyone who catches up with a *Rak`ah* of the (congregational) prayer has caught up with the entire prayer." (Reported by Al-Nasa'i, hadith no. 553) That is, by joining the Imam during the bowing.

As for latecomers who catch up with less than a *Rak`ah*, such as joining the Imam after he rises from the bowing position in the second *Rak`ah*, they will not be considered to have joined the Friday Prayer. The must pray the *Zuhr* as four complete *Rak`ah*s. That is, they should make intention to offer the Friday Prayer with the Imam and then complete it as *Zuhr* Prayer. This is the doctrine of the Shafi`is, Malikis, and Hanbalis.

Imam Abu Hanifah opined differently saying that any latecomer who catches up with the *Tashahhud* with the Imam has caught up with the Friday Prayer. He should pray two *Rak`ah*s after the Imam concludes the congregational prayer with *Taslim*. Doing so, his Friday Prayer will be complete.

14. Voluntary Prayers before and after the *Jumu`ah*

a. Offering supererogatory prayer after the *Jumu`ah*

It is an act of Sunnah to pray four *Rak`ah*s after the *Jumu`ah* as a voluntary prayer.

Ibn `Umar said: The Messenger of Allah of (PBBUH) would pray two *Rak`ah*s on Friday in his house after the *Jumu`ah*. (Reported by Al-Nasa'i, hadith no. 1428)

Ibn Al-Qayyim said: "When the Messenger of Allah (PBBUH) prayed the *Jumu`ah*, he would enter his house and pray two *Rak`ah*s."

Abu Dawud reported that that Ibn `Umar said that if he prayed in the mosque, he would pray four *Rak`ah*s; and if he prayed in his house, he would pray two *Rak`ah*s.

In short, it is better to pray the supererogatory prayers at home, as the Prophet (PBBUH) did.

a. Offering supererogatory prayer before the *Jumu`ah*

Ibn Taymiyyah said: "As for the Prophet (PBBUH), he did not pray anything before the *Jumu`ah* after the call to prayer was made. No one transmitted this from him, because during the Prophet's time the call to prayer was not made until he (PBBUH) has taken his seat on the pulpit. Bilal would announce the azan. Then the Prophet (PBBUH) would deliver the two sermons. Then Bilal would announce the *Iqamah* (call to start the prayer)."

It was transmitted from the Companions that when they came to the mosque on Friday, they would pray as much as they could after they entered the mosque.

Based on what has been provided, no voluntary prayers were reported to be performed by the Prophet (PBBUH) before the *Jumu`ah*. This was not proven by the words or actions of the Prophet (PBBUH) who said: "Pray as you have seen me praying."

15. The *Jumu`ah* Coinciding with `Eid Prayer

If Friday and `Eid Prayers fall on the same day, the obligation of offering the *Jumu`ah* is waived for whoever prays the `Eid Prayer. However, anyone who offers the *Jumu`ah* on such a Friday, there is nothing wrong with this. Zaid ibn Arqam said: "The Prophet (PBBUH) prayed the `Eid Prayer (on a Friday), then he (PBBUH) granted concession regarding the *Jumu`ah*, saying: 'Whoever wants to pray it, let him pray.'" (Reported by Abu Dawud, hadith no. 1070)

Ibn `Abbas narrated that the Messenger of Allah (PBBUH) said: "Two `Eids (festivals) have come together on this day of yours. So whoever wishes, it (the `Eid Prayer) will suffice for the *Jumu`ah*; but we will pray the *Jumu`ah*, if Allah wills." (Reported by Ibn Majah, hadith no. 1311)

It must be noted here that the *Zuhr* Prayer must be performed by those who do not attend the *Jumu`ah* for having attended the `Eid Prayer.

Chapter Four: The Two `Eid Prayers

1. Desirability of Bathing, Applying Perfume, and Wearing Best Clothes

2. Eating before Going out to Pray *`Eid-ul-Fitr*[1]

3. Going out to the Prayer Place

4. Going to the Prayer Place by One Route and Returning by Another

5. The Due Time of Offering the `Eid Prayer

6. The Azan and the *Iqamah* for the Two `Eid Prayers

7. *Takbir* in the `Eid Prayer

8. Voluntary Prayers before and after the `Eid Prayer

9. Delivering a Sermon after the `Eid Prayer

10. Making up for the `Eid Prayer

11. *Takbir* on the Days of the Two `Eids

[1] The Festival of Breaking the Fast.

Chapter Four: The Two `Eid Prayers

1. Desirability of Bathing, Applying Perfume, and Wearing Best Clothes

Al-Hasan Al-Sabt (i.e., Al-Hasan ibn `Ali) said: "The Messenger of Allah (PBBUH) commanded us on the Two `Eids[1] to wear the best we can find, to perfume ourselves with the best we can find, and to sacrifice (on the Day of Sacrifice, the 10th of Dhul-Hijjah) the best we can find."

2. Eating before Going out to Pray *`Eid-ul-Fitr*

Before going out to the *`Eid-ul-Fitr* Prayer, it is an act of Sunnah to eat an odd number of dates, and to delay that on *`Eid-ul-Adha* until the person praying returns and eats from their sacrificial animal, if they have one. Anas ibn Malik said: "The Prophet (PBBUH) would not go out on the morning of *`Eid-ul-Fitr* until he had eaten some dates. He (PBBUH) would eat an odd number (meaning three, five, seven, or nine dates)." (Reported by Al-Bukhari, hadith no. 953)

[1] *`Eid-ul-Fitr* (the Festival of Breaking the Fast) and *`Eid-ul-Adha* (the Festival of the Sacrifice).

3. Going out to the Prayer Place

`Eid Prayer may be performed in the mosque but performing it in an open-air prayer place outside the city is better, unless there is an excuse such as rain or something similar. This is because the Messenger of Allah (PBBUH) used to offer the Two `Eid Prayers in an open-air prayer area. He (PBBUH) did not perform the `Eid Prayer in a mosque except once due to the excuse of rain. This is true except for Makkah, where the `Eid Prayer in the Sacred Mosque is better.

It is recommended for women and children to go out to the prayer area on the Two `Eids, provided that the women adhere to the Islamic dress code and do not make a public display of their charms or adornment.

Umm `Atiyah said: "The Prophet (PBBUH) commanded us to bring out the virgin girls and menstruating women on the Two `Eids, so that they can witness the goodness and the supplication of the Muslims. However, the menstruating women should stay away from the prayer area." (Reported by Muslim, hadith no. 890)

4. Going to the Prayer Place by One Route and Returning by Another

It is *Mustahab* to go to the `Eid Prayer by one route and return by another, whether the person praying is an Imam or a *Ma'mum*.

Jabir ibn `Abdullah said: "On `Eid Day, the Prophet (PBBUH) would return by a different route from the one he (PBBUH) had taken

when going out (for the `Eid Prayer).” (Reported by Al-Bukhari, hadith no. 986)

5. The Due Time of Offering the `Eid Prayer

From the time the sun has risen to the height of three meters until the sun reaches the meridian.

Samurah ibn Jundub said: “The Prophet (PBBUH) used to lead us in the *`Eid-ul-Fitr* Prayer when the sun was two spears high, and the *`Eid-ul-Adha* Prayer when it was one spear high.”

The previous hadith indicates the desirability of hastening to pray the *`Eid-ul-Adha* Prayer in order to go and slaughter the sacrificial animal, and on the other hand delaying the *`Eid-ul-Fitr* Prayer.

6. The Azan and *Iqamah* for the Two `Eid Prayers

Ibn Al-Qayyim said: “When the Imam reaches the prayer place, he should begin the prayer without waiting for azan, or *Iqamah*, or proclaiming ‘*As-Salatu Jami`ah* (Gather for prayer).’ It is an act of Sunnah not to do any of this.”

Jabir ibn `Abdullah and `Abdullah ibn `Abbas both said: “No azan was given on the Day of *Fitr* or the Day of *Adha* (i.e., for announcing the `Eid Prayer).” (Reported by Muslim, hadith no. 886)

This is an act of *Sunnah Fi`liyah* (practical Sunnah) that was seen by two Companions who attended the `Eid Prayer with the Messenger of Allah (PBBUH).

7. *Takbir* in the `Eid Prayer

`Eid Prayer consists of two *Rak`ah*s in which it is an act of Sunnah to say seven utterances of *Takbir* (saying: "*Allahu Akbar*") in the first *Rak`ah*, after the Opening *Takbir*. The second *Rak`ah* includes five utterances of *Takbir*, other than the *Takbir* said upon assuming the standing position. Declaring *Takbir* should be done along with raising the hands with each utterance. This was stated by `Umar and his son `Abdullah.

`Amr ibn Shu`ayb narrated on the authority of his father, on the authority of his grandfather, that he attended the `Eid Prayer with the Prophet (PBBUH). He (PBBUH) repeated *Takbir* in the `Eid Prayer twelve times – seven in the first *Rak`ah* and five in the second. He (PBBUH) did not pray before or after the `Eid Prayer. The Messenger of Allah (PBBUH) would pause shortly after each utterance of *Takbir*.

According to `Abdullah ibn Mas`ud, the Prophet (PBBUH) would praise Allah and extol Him between each two utterances of *Takbir*.

Imams Ahmad and Al-Shafi`i opine that it is *Mustahab* to separate between each two utterances of *Takbir* with mentioning Allah, such as saying: "*Subhan Allah* (Glory be to Allah), *Alhamdu lillah* (all praise is due to Allah), *La ilaha illa Allah* (there is no god but Allah), and *Allahu Akbar*."

Abu Hanifah and Malik opine that the worshiper should repeat *Takbir* without separating between the utterances of *Takbir*.

Abu Musa Al-Ash`ari said: "*Takbir* is an act of Sunnah. The prayer is not invalidated by leaving it out intentionally or forgetfully."

8. Voluntary Prayers before and after the `Eid Prayer

Nothing was authentically reported from the Messenger of Allah (PBBUH) or the Companions stating that they offered supererogatory prayer before or after the `Eid Prayer. Rather, they used to offer the `Eid Prayer upon reaching the prayer place, praying nothing else before or after the `Eid Prayer.

Ibn `Abbas said: "The Prophet (PBBUH) went out on the Day of `Eid and prayed the two *Rak`ah*s (of `Eid), and he (PBBUH) did not pray before or after them." (Reported by Al-Bukhari, hadith no. 5881)

9. Delivering a Sermon after the `Eid Prayer

Delivering a sermon after the `Eid Prayer is an act of Sunnah, as well as listening to it.

`Abdullah ibn Al-Sa'ib said: "I attended the `Eid Prayer with the Messenger of Allah (PBBUH). When he (PBBUH) finished the prayer, he (PBBUH) said, 'We will deliver the sermon. Whoever wants to sit and listen to the sermon, may sit; and whoever wants to leave, may leave.'" (Reported by Abu Dawud, hadith no. 1155)

It was not proven by an authentic hadith that the `Eid sermon consists of two sermons like the Friday sermon, with a brief sitting in between.

10. Making up for the `Eid Prayer

If someone misses the `Eid Prayer in congregation due to an excuse, they may pray two *Ra`kah*s the same way the Imam performs them.

11. *Takbir* on the Days of the Two `Eid

Repeating *Takbir* on the Two `Eid Days is an act of Sunnah, which relies on the following evidence:

a. Regarding *`Eid-ul-Fitr*, Allah Almighty says: "He (Allah) wants for you to complete the period and to glorify Allah for that to which He has guided you; and perhaps you will be grateful." (Translated meanings of Al-Baqarah 2:185)

b. Regarding *`Eid-ul-Adha*, Allah Almighty says: "It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, have We (Allah) made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad) to the doers of good." (Translated meanings of Al-Hajj 22:37)

Most scholars agree that the *Takbir* on *`Eid-ul-Fitr* starts from the time of going out to the `Eid Prayer until the beginning of the sermon. However, there is a scholarly opinion that the *Takbir* on *`Eid-ul-Fitr* starts from the night of `Eid, after sighting the crescent of Shawwal, until the Imam comes to deliver the `Eid sermon.

As for *`Eid-ul-Adha*, the *Takbir* starts from after the dawn of the Day of `Arafah (9th of Dhul-Hijjah) until the afternoon of the last Day of *Tashriq* (13th of Dhul-Hijjah), which is the fourth day of

sacrifice. The *Takbir* on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) is not specific to one time. *Takbir* is recommended at all times during these days, and men and women are equal in this regard.

Some scholars opine that the *Takbir* on the Days of *Tashriq* is restricted to the time immediately after the obligatory prayers, not the voluntary prayers. Others limited it to men, and excluded women, and to prayers performed congregationally, and excluded those performed individually, and to the prayers offered on time, and excluded those offered after due time, and to the residents, and excluded the travelers. However, the apparent ruling is that it includes everyone.

As for the formula of *Takbir*, there are multiple narrations, the most authentic of which was that narrated on the authority of Salman Al-Farsi: "*Allahu Akbar, Allahu Akbar, Allahu Akbar Kabira*." And on the authority of `Umar and Ibn Mas`ud: "*Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, wa lil-lahil hamd.*"

Chapter Five: The *Janazah* (Funeral) Prayer

1. The Merit of the Funeral Prayer

2. The Conditions that Must Be Met to Perform Funeral Prayer

3. The Integral Parts of the Funeral Prayer

4. The Position of the Imam during the Funeral Prayer

5. Offering the Funeral Prayer for More Than One Deceased Person

6. The Desirability that Worshipers Align Themselves into Three Rows

7. Who May Be Prayed for and Who May Not

8. Offering the Funeral Prayer at the Grave after Burial

9. The Difference between Praying at the Grave and Praying towards the Grave

10. Funeral Prayer in Absentia

11. Women Performing the Funeral Prayer

12. The People Who Are Most Deserving of Leading the Funeral Prayer

Chapter Five: The *Janazah* Prayer

It is agreed upon among the Muslim jurists that praying for the dead is a collective obligation, based on the authentic hadith on the authority of Abu Hurairah, that when a deceased person in debt was brought to the Prophet (PBBUH), he would ask: "Has he left anything to repay his debt?" If he (PBBUH) was informed that the deceased had left enough to pay off the debt, he (PBBUH) would pray for him. Otherwise, he (PBBUH) would say to the Muslims: "Pray for your companion." (Reported by Al-Bukhari, hadith no. 5371)

1. The Merit of the Funeral Prayer

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Anyone who follows a funeral and prays for the deceased will receive reward of one *Qirat*. And anyone who follows a funeral until burial is completed will receive reward of two *Qirat*s, the smaller of which is like (Mount) Uhud." (Reported by Abu Dawud, hadith no. 3168)

When it was said to `Abdullah ibn `Umar: "Have you not heard what Abu Hurairah is saying?" (The previous hadith) Ibn `Umar sent someone to ask Lady `Aishah about what Abu Hurairah had said. She confirmed it saying: "Abu Hurairah is speaking the truth." So, Ibn `Umar said: "We have wasted (the opportunity of) so many *Qirat*s." (Reported by Muslim, hadith no. 945)

2. The Conditions that Must Be Met to Perform Funeral Prayer

Funeral Prayer requires the same conditions as those needed for obligatory prayers, such as purification from minor and major *Hadath* (impurity that invalidates ablution), facing the *Qiblah*, and covering the private parts. Ibn `Umar used to say: "No one should pray for a deceased person unless he is pure (i.e., in a state of *Wudu'*)."

Funeral Prayer may be performed at all times whenever there is a deceased person present, even during the prohibited times when it is not permissible to offer supererogatory prayer. This is the opinion upheld by the Hanafis and Shafi'is. As for the Hanbalis, they consider it *Makruh* to perform Funeral Prayer during the prohibited times (sunrise, zenith, and sunset) unless there is fear that the deceased body undergoes change.

3. The Integral Parts of the Funeral Prayer

The Funeral Prayer consists of integral parts. If any of them is omitted, the entire prayer is rendered invalid. They are as follows:

Setting up Intention

Based on the Prophet's (PBBUH) saying: "Actions depend upon intentions, and each person will have but what he intended." (Reported by Al-Bukhari, hadith no. 1)

Standing during the Funeral Prayer for Those Who Are Able to Stand

The Funeral Prayer is not valid for someone who prays for the deceased while riding or sitting without an excuse.

Saying Four Utterances of *Takbir*

`Abdullah ibn Jabir narrated that the Prophet (PBBUH) offered the Funeral Prayer for Ashamah, the Negus, and said four utterances of *Takbir*. (Reported by Al-Bukhari, hadith no. 1334)

According to the Sunnah, the hands should be raised during the Funeral Prayer in the first utterance of *Takbir* only – because raising the hands was not prescribed except when moving from one posture to another during prayer. In the funeral prayer, there is no moving from one posture to another [i.e., the entire prayer is made in the standing posture].

Reciting Al-Fatihah Subvocally

After saying the first utterance of *Takbir*, the worshiper recites Surat Al-Fatihah (the 1st chapter of the Qur'an) subvocally, as it was authentically reported from the Prophet (PBBUH) that he said: "There is no prayer for one who does not recite the Opening of the Book (i.e., Al-Fatihah)." (Reported by Al-Bukhari, hadith no. 756) The Prophet (PBBUH) also said: "Every prayer in which the Opening of the Book is not recited is deficient." (Reported by Ibn Majah, hadith no. 841)

Invoking Peace and Blessings upon the Prophet (PBBUH) after the Second Utterance of *Takbir*

After the second utterance of *Takbir*, the worshiper sends peace and blessings upon the Prophet (PBBUH), even if by only saying: "*Allahumma salli `ala Muhammad* (O Allah, send peace upon Muhammad)"; it would suffice. However, according to the authentic resources, the worshiper should send peace and blessings upon the Prophet (PBBUH) using the *Tashahhud* formula, and this is better.

Supplicating for the Deceased after the Third Utterance of *Takbir*

Abu Hurairah narrated that he heard that the Messenger of Allah (PBBUH) saying: "When you pray for the deceased, make a sincere supplication for him." (Reported by Abu Dawud, hadith no. 3199) There are many supplications that have been authentically reported from the Prophet (PBBUH) including the following:

`Awf bin Malik narrated that he heard the Prophet (PBBUH) offer the Funeral Prayer and say: "*Allahumma ighfir lahu warhamhu, wa`fu `anhu wa `afihi, wa akrim nuzulahu wa wassi` mudkhalahu, waghsilhu bi-ma'in wa thaljin wa-barad, wa naqqihi min al-khataya kama yunaqqa ath-thawb al-abyad min ad-danas. Wa abdilhu daran khairan min darihi wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihi, wa qihi `adhab al-qabri wa `adhab an-nar* (O Allah, forgive him and have mercy on him. Pardon him and keep him safe and sound. Honor the place where he settles and make his grave spacious. Wash him with water and snow and hail. Cleanse him of his sin as a white garment is cleansed of dirt. Give him a house better than his house, and a family better than his family, and a spouse better than his spouse. Protect him from the trial of the grave and the torment of Hellfire." (Reported by Muslim, hadith no. 963)

Supplicating for Oneself and All Muslims

After the fourth utterance of *Takbir*, the worshiper supplicates for themselves and the Muslims, saying: "*Allahumma la tahrimna ajrahu wa lataftina ba`dahu* (O Allah, do not deprive us of reward (for supplicating) for him, nor put us to trial after him)." (Reported in Mishkat Al-Masabih, hadith no. 1675)

Ibn Abu Hurairah said that the Predecessors (the Companions) used to say after the fourth utterance of *Takbir*: "O Allah, give us in this world that which is good and in the Hereafter that which is good and protect us from the torment of the Fire."

Offering *Taslim*

The obligation of offering *Taslim* at the end of the Funeral Prayer is agreed upon. The *Taslim* in the Funeral Prayer is like the *Taslim* in ordinary prayer. Imams Abu Hanifah and Al-Shafi`i opine that the *Taslim* should be to the right and to the left, but Imam Ahmad opines that one *Taslim* to the right is the one agreeing with the Sunnah. He provided evidence for this by citing the actions of the Prophet (PBBUH) and the actions of his Companions after him. No one was known to have disagreed with them in their time. He also opines that the *Taslim* can be offered straight ahead [without turning the head to the right].

4. The Position of the Imam during the Funeral Prayer

It is an act of Sunnah for the Imam to stand at the level of a deceased man's head and at the level of a deceased woman's waist

– based on the hadith on the authority of Anas who prayed as Imam for a man, so he stood at his head, and then he prayed for a woman, so he stood at her waist. He was asked about that, and he replied: "The Messenger of Allah (PBBUH) would stand for a deceased man where I stood, and for a deceased woman where I stood." (Reported by Ahmad, hadith no. 13114)

5. Offering the Funeral Prayer for More Than One Deceased Person

If there is more than one deceased person, it is permissible to pray for the men alone and the women alone. It is also permissible to pray for them all, men and women, one Funeral Prayer. The men should be lined up in front of the Imam and the women should be lined up towards the *Qiblah*. If there are men, women, and children, the children should be lined up towards the men.

6. The Desirability that Worshipers Align Themselves into Three Rows

It is recommended that worshipers form three rows, each row not being less than two persons.

Malik ibn Hubayrah narrated that the Messenger of Allah (PBBUH) said: "There is no Muslim who dies, and three rows of Muslims offer the Funeral Prayer for him, but it (Paradise) is due." (Reported by Abu Dawud, hadith no. 3166)

It is *Mustahab* to gather many Muslims in the Funeral Prayer, as it was narrated on the authority of Lady `Aishah that the Prophet (PBBUH) said: "No Muslim dies and a group of people whose number reaches one hundred offers the Funeral Prayer for him, interceding (supplicating) for him, but their intercession for him will be accepted." (Reported by Al-Nasa'i, hadith no. 1992)

According to another version on the authority of Ibn `Abbas, the Messenger of Allah (PBBUH) said: "If a Muslim dies and forty men, who associate nothing with Allah, offer the Funeral Prayer for him, Allah will accept their intercession for him." (Reported by Muslim, hadith no. 948)

7. Who May Be Prayed for and Who May Not

a. Praying Funeral Prayer for a Muslim

It is agreed upon that the Funeral Prayer is offered for any Muslim, whether male or female, young or old. Funeral Prayer is offered for a child if it is known that the baby was alive after birth and made a movement that indicated this, such as crying or sneezing.

b. A Miscarried Fetus

If the pregnancy has not completed four months, the fetus is not washed or prayed for. It is just wrapped in a cloth and buried. This is what should be done without disagreement among most scholars. If the baby is delivered after four months or more and it begins to move (makes a movement indicating life), it is washed and prayed for based on the hadith on authority of Jabir that the Messenger of Allah (PBBUH) said: "When an infant cries (at its

birth time and dies afterwards), Funeral Prayer should be offered for it and it is treated as an heir." (Reported by Ibn Majah, hadith no. 2750)

Imam Ahmad ibn Hanbal said that the newborn should be washed and prayed for even if it did not cry because it had a soul for four months, so it should be prayed for the same as a recently born baby who cries after being born. This is in accordance with the hadith saying: "Verily, the creation of each one of you is put together in its mother's womb for forty days, then it becomes an *`Alaqah* (clinging clot) for a similar period, then a *Mudghah* (morsel of flesh) for a similar period, then the angel is sent and breathes the soul into it." (Reported by Muslim, hadith no. 2643)

c. A Martyr

A martyr is the one who is killed in a battle at the hands of the disbelievers. Scholars opine that a martyr should not be washed or prayed for.

Jabir ibn `Abdullah narrated that the Prophet (PBBUH) ordered them (the martyrs of Uhud Battle) to be buried with their blood on their bodies, and they were neither washed nor was a Funeral Prayer offered for them. (Reported by Al-Bukhari, hadith no. 1343)

Other authentic hadiths state that a martyr should be prayed for. It was narrated on the authority of `Uqbah ibn Amir that the Messenger of Allah (PBBUH) went out one day (in his last days) and prayed for the martyrs of Uhud eight years (after their death), in the same way as he (PBBUH) prayed for the dead. He (PBBUH) was like one bidding farewell to the living and the dead. (Reported by Al-Bukhari, hadith no. 4042)

The jurists held different views on this issue due to the different hadiths in this regard. Some of them considered all the hadiths and so permitted both the action and omission. If people offer Funeral Prayer for the martyr, it is good. If they do not pray for the martyr, it is good.

What is established in the Sunnah is that the Messenger of Allah (PBBUH) prayed for the martyrs of Uhud eight years after their martyrdom, and immediately before his death. This does not indicate the abrogation of the ruling of the hadith narrated by Jabir. Therefore, the action and omission are permissible, acting upon both hadiths.

d. A Person Who Dies Due to the Application of One of Allah's Penalties

Those who commit certain crimes and are executed in accordance with Allah's prescribed Penalties for these crimes should be washed and prayed for because the Prophet (PBBUH) prayed for a woman upon whom the prescribed penalty for adultery was inflicted. When he (PBBUH) was asked: "Are you praying for her, O Prophet of Allah, even though she committed adultery?" He (PBBUH) replied: "She has offered such a repentance (for her sin) that if it was divided between seventy of the inhabitants of Madinah, it would be sufficient for them." (Reported by Muslim, hadith no. 1696)

Imam Ahmad said: "We do not know that the Prophet (PBBUH) abstained from praying the Funeral Prayer for anyone except the embezzler (someone who secretly takes from the spoils before distributing them) and the suicide."

h. Praying Funeral Prayer for a Disbeliever

It is not permissible for a Muslim to pray the Funeral Prayer for a disbeliever, because Allah Almighty says to His Prophet (PBBUH): "And never (O Muhammad) pray (Funeral Prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger, and died while they were rebellious (disobedient to Allah and His Messenger)." (Translated meanings of Al-Tawbah 9:84) Likewise, a Muslim should not pray for their children because they have the same ruling as their parents, unless both or one of the parents converts to Islam before the child's death.

8. Offering the Funeral Prayer at the Grave after Burial

It is permissible to pray for the deceased after burial, even if one has prayed for them before the burial. `Uqbah ibn Amir narrated that the Messenger of Allah (PBBUH) offered the Funeral prayer for the martyrs of Uhud eight years (after their death), as if bidding farewell to the living and the dead. (Reported by Al-Bukhari, hadith no. 4042)

Yazid ibn Thabit narrated: "We went out with the Prophet (PBBUH) and upon arriving at Al-Baqi' (cemetery), he (PBBUH) noticed a new grave. He (PBBUH) asked about it, and they (the Companions) replied, '(It belongs to) so-and-so (a woman who used to sweep the mosque).' He (PBBUH) recognized her and said, 'Why did you not inform me about her?' They replied, 'You were taking a nap, and you were also fasting. We did not like to disturb you.' He (PBBUH) said, 'Do not do that. I do not want to learn that one of you dies, while I am still among you, and you do not tell me,

for my prayer for him is mercy.' Then he (PBBUH) went to her grave and lined us up in rows behind him. He (PBBUH) said the *Takbir* four times (i.e., offered the Funeral Prayer) at it." (Reported by Ibn Majah, hadith no. 1528)

Al-Tirmidhi said that this hadith showed that the Messenger of Allah (PBBUH) prayed the Funeral Prayer at the woman's grave after the Companions prayed for her before her burial, because they would not have buried her before praying the Funeral Prayer for her. The Companions' praying at her grave with the Prophet (PBBUH) provides evidence that this act is not specific to the Prophet (PBBUH).

9. The Difference between Praying at the Grave and Praying towards the Grave

Abu Marthad Al-Ghanawi narrated that the Messenger of Allah (PBBUH) said: "Do not sit on the graves and do not pray facing towards them." (Reported by Muslim, hadith no. 972) This is because the prayer that is prohibited according to this hadith is praying facing towards the grave, which is not the same as praying near the grave after the burial. Praying at the grave after the burial is the Funeral Prayer, and it is not specific to a certain place. Praying for the deceased at their grave is the same as praying for them with their body placed in a coffin.

As for praying towards the grave, it is prohibited because it is a means to make the graves mosques. The Messenger of Allah (PBBUH) cursed those who do that, saying: "Among the evilest people are those who will be living at the time when the (Last)

Hour will be established, and those who take the graves as mosques." (Reported by Al-Bazzar, hadith no. 1724)

10. Funeral Prayer in Absentia

It is permissible to perform the Funeral Prayer for someone who died in a country other than the country in which the Funeral Prayer is going to be performed, whether the country in which that person died is near or far.

Abu Hurairah narrated that the Prophet (PBBUH) announced the death of the Negus to the people on the day he died. He (PBBUH) then went out with them to the prayer place, lined them up, and offered the Funeral Prayer for him, saying the *Takbir* four times. (Reported by Al-Nasa'i, hadith no. 1971)

11. Women Performing the Funeral Prayer

Women, the same as men, are permitted to pray for a deceased person. Lady `Aishah ordered that Sa`d ibn Abu Waqqas be brought (after his death) so that she could offer the Funeral Prayer for him.

12. The People Who Are Most Deserving of Leading the Funeral Prayer

- The Malikis and Hanbalis opine that the most deserving person is the guardian, then the ruler, then the father and grandfather, then the son and grandson, then the closest agnate.

- The Shafi`is opine that the first deserving person is the father, then the grandfather, then the son and grandson, then the brother and nephew.

- The Hanafis opine that the first deserving person is the ruler, then the Imam of the region, then the guardian of the deceased woman, then the closest, then the next closest and so on.

- It was narrated that when Imam Ahmad ibn Hanbal died in Baghdad on Friday, 12 Rabi` Al-Awwal 241 A.H., the governor stepped forward wanting to lead his Funeral Prayer, but Salih, the Imam's son, refused to let the governor lead the Funeral Prayer. He insisted that he should be the one to lead the Funeral Prayer over his father. Salih was arrested until the governor led the Funeral Prayer over Imam Ahmad.

- If both father and son are present and ready to lead the Funeral Prayer, it is better to give precedence to the father.

Section Five

Chapter One: Voluntary Prayer

Chapter Two: *Witr*[1]

Chapter Three: *Qunut*[2]

Chapter Four: *Qiyam*[3]

Chapter Five: *Duha*[4]

Chapter Six: *Sutrah*[5]

[1] Prayer with an Odd Number of Units.
[2] Supplication Recited while Standing after Bowing in the Last Unit of Prayer.
[3] Optional Prayer at Night.
[4] Supererogatory Prayer before Noon.
[5] Barrier Placed in Front of a Person Praying.

Chapter One: Voluntary Prayer

1. Legitimacy of Offering Voluntary Prayers

2. Desirability of Praying the Voluntary Prayer at Home

3. Permissibility of Performing the Voluntary Prayer while Sitting although the Worshiper Is Able to Stand

4. Unrestricted Voluntary Prayer (with Unspecified Number of *Rak`ahs*)

5. Restricted Voluntary Prayer (Confirmed and Non-Confirmed Sunnah Prayers)

6. *Salat-ul-Istikharah*[1]

7. *Salat-ul-Tawbah*[2]

8. *Salat-ul-Hajah*[3]

9. *Sujud-ul-Tilawah*[4]

10. *Sujud-ul-Shukr*[5]

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[1] Prayer for Guidance.
[2] Repentance Prayer.
[3] Prayer of Need.
[4] Prostration of Recitation.
[5] Prostration of Thankfulness to Allah.

Chapter One: Voluntary Prayer

Voluntary prayer was prescribed to make up for any shortcomings that may have occurred in the obligatory prayers, because prayer has a virtue that is unique to it and is not like any other act of worship.

1. Legitimacy of Offering Voluntary Prayers

Abu Hurairah narrated that the Prophet (PBBUH) said: "The first of deeds for which the people will be brought to account on the Day of Resurrection will be prayer. Our Lord will say to His angels, although He knows best, 'Look at My slave's prayer, is it complete or lacking?' If it is complete, it will be recorded as complete, but if it is lacking, He will say, 'Look and see whether my slave did any voluntary prayers.' If he had done voluntary prayers, He will say, 'Complete the obligatory prayers of My slave from his voluntary prayers.' Then the rest of his deeds will be examined in a similar manner." (Reported by Abu Dawud, hadith no. 864)

Rabi`ah ibn Ka`b Al-Aslami narrated that he used to bring water for *Wudu'* to the Messenger of Allah (PBBUH) and serve him. He (PBBUH) said to him: "Ask of me." Rabi`ah said: "I ask for your companionship in Paradise." He (PBBUH) said: "Is there anything else?" Rabi`ah replied: "That is it." He (PBBUH) said: "Help me to achieve this for you by devoting yourself often to prostration." (Reported by Al-Nasa'i, hadith no. 1138)

2. Desirability of Praying the Voluntary Prayer at Home

Jabir ibn `Abdullah narrated that the Messenger of Allah (PBBUH) said: "When one of you has performed the (obligatory) prayer in the mosque let him reserve a portion of his prayer for his house; for Allah would make the (voluntary) prayer a means of goodness in his house." (Reported by Muslim, hadith no. 778)

Zaid ibn Thabit narrated the Messenger of Allah (PBBUH) said: "The prayer that a person offers in his house is more excellent than his prayer in this mosque of mine except for the obligatory prayer." (Reported by Abu Dawud, hadith no. 1044)

Ibn `Umar narrated the Messenger of Allah (PBBUH) said: "Perform some of your prayers in your houses and do not make them graves." (Reported by Muslim, hadith no. 777)

3. Permissibility of Performing the Voluntary Prayer while Sitting although the Worshiper Is Able to Stand

`Alqamah ibn Waqqas narrated that he asked Lady `Aishah about the two (voluntary) *Rak`ah*s which he (PBBUH) performed while sitting and she replied: "He (PBBUH) would recite the Qur'an in the course of them (while seated), and when he (PBBUH) wanted to bow, he (PBBUH) stood up and bowed." (Reported by Muslim, hadith no. 731)

4. Unrestricted Voluntary Prayer (with Unspecified Number of *Rak`ah*s)

Unrestricted voluntary prayer is that in which the worshiper just makes intention to offer voluntary prayer without having a specific number of *Rak`ah*s in mind.

Imam Al-Nawawi said: "If a person starts a voluntary prayer and does not intend a certain number, he may offer *Taslim* after one *Rak`ah* or add a second, third, or fourth *Ra k`ah*. If, in this case, the worshiper prays a number of *Rak`ah*s without knowing exactly how many they are and then offers *Taslim*, his prayer is valid."

Abu Dhar prayed many *Rak`ah*s and upon ending his prayer with *Taslim*, Al-Ahnaf ibn Qays said to him: "Do you know if you finished with an even or an odd number of *Rak`ah*s?" Abu Dhar said to him: "If I do not know, Allah surely knows. I heard my friend Abul-Qasim (PBBUH) say: Any servant who performs one prostration to Allah, Allah will raise him one degree (in Paradise) thereby and erase one sin from him." (Reported by Al-Bayhaqi, hadith no. 4764)

5. Restricted Voluntary Prayer (Confirmed and Non-Confirmed Sunnah Prayers)

a. Confirmed Sunnah (Supererogatory) Prayers

They are the Sunnah Prayers of *Subh* (Dawn), *Zuhr* (Noon), *Maghrib* (Sunset) and *`Isha'* (Night) Prayers.

The Sunnah Prayer of the *Fajr*

Many hadiths have been transmitted about the merit of the Sunnah Prayer of the *Subh* (usually known as the *Fajr* Prayer) including the following:

Lady `Aishah narrated that the Prophet (PBBUH) said regarding the two (voluntary) *Rak`ah*s performed at daybreak (before the *Subh* Prayer): "They are dearer to me than the whole world." (Reported by Muslim, hadith no. 725)

The Prophet (PBBUH) was also reported by Al-Albani to have said: "Do not leave the two *Rak`ah*s of *Fajr* (meaning the Sunnah of the *Subh* Prayer), even if you were being pursued by cavalry."

The Messenger of Allah (PBBUH) used to offer it before the obligatory *Subh* Prayer. Lady `Aishah said: "The Prophet (PBBUH) did not observe a voluntary prayer more regularly than the two *Rak`ah*s of *Fajr*." (Reported by Muslim, hadith no. 724)

Reciting some short passages of the Qur'an during the Sunnah of the *Fajr* was part of the teachings of the Prophet (PBBUH). Lady `Aishah narrated that the Prophet (PBBUH) would recite Surat Al-Kafirun (the 109th chapter of the Qur'an) in the first *Rak`ah* after Al-Fatihah, and Surat Al-Ikhlas (the 112th chapter of the Qur'an) in the second *Rak`ah* after Al-Fatihah.

Jabir ibn `Abdullah narrated that a man stood up and performed the two (supererogatory) *Rak`ah*s of *Fajr* Prayer. In the first *Rak`ah*, he recited: "Say, 'O you disbelievers" (Al-Kafirun: 109) until the end of the surah. The Prophet (PBBUH) said: "This is a servant who has believed in his Lord." Then he stood up and recited in the second *Rak`ah*: "Say, 'He is Allah, the One God" (Al-

Ikhlas: 112) until the end of the surah. The Prophet (PBBUH) said: "This is a servant who has known his Lord." (Reported by Al-Bayhaqi, vol. 2, p. 499)

Some scholars opine that limiting oneself to reciting only Al-Fatihah is permissible because no prayer is valid without reciting the *Umm-ul-Kitab* (Mother of the Book; Al-Fatihah).

Regarding supplication after completing the Sunnah Prayer of *Fajr*, Imam Al-Nawawi narrated on the authority of `Amir ibn Usamah that his father prayed close to the Prophet (PBBUH) and heard him say after completing the two voluntary *Rak`ah*s of *Fajr*: "*Allahumma rabba jibra'ila, wa mika'ila wa israfila, wa Muhammad al-Nabi, a`udhu bika min anar* (O Allah, Lord of Gabriel and Michael and Israfil and Prophet Muhammad, I seek refuge with You from the Fire."

In general, it has been authentically reported from the Prophet (PBBUH) that supplication between the azan and the *Iqamah* is surely responded to by Allah (Exalted be He).

The Sunnah Prayers of the *Zuhr*, the *Maghrib*, and the *`Isha*

Ibn `Umar said: "I memorized from the Prophet (PBBUH) ten (voluntary) *Rak`ah*s: two *Rak`ah*s before the *Zuhr* Prayer and two after it; two *Rak`ah*s after the *Maghrib* Prayer in his house, and two *Rak`ah*s after the *`Isha'* Prayer in his house, and two *Rak`ah*s before the *Subh* Prayer." (Reported by Al-Bukhari, hadith no. 1180)

Lady Umm Habibah, the daughter of Abu Sufyan and the Prophet's wife, narrated that the Messenger of Allah (PBBUH) said: "Anyone who prays twelve (voluntary) *Rak`ah*s in a day and night, a house will be built for him in Paradise: four before the *Zuhr* and two after

it, two *Rak`ah*s after the *Maghrib*, two *Rak`ah*s after the *`Isha'*, and two *Rak`ah*s before the *Fajr* Prayer." (Reported by Al-Tirmidhi, hadith no. 415)

There is no contradiction between the previous two hadiths. They can be reconciled and interpreted as meaning that the Prophet (PBBUH) would sometimes pray two *Rak`ah*s and sometimes four *Rak`ah*s before the *Zuhr*. All these prayers are confirmed acts of Sunnah which the Messenger of Allah (PBBUH) consistently performed.

b. Non-Confirmed Sunnah Prayers

They are two or four *Rak`ah*s before the *`Asr*, two *Rak`ah*s before the *Maghrib*, two *Rak`ah*s before the *`Isha*. The evidence for this is the hadith narrated by `Abdullah ibn Mughaffal that the Prophet (PBBUH) said: "Between each two calls (the azan and the *Iqamah*) there is a prayer. Between each two calls (the azan and the *Iqamah*) there is a prayer, for whoever wishes (to offer one)." (Reported by Abu Dawud, hadith no. 1283)

It is recommended to separate the obligatory and voluntary prayers by the amount of time it takes to complete the prayer, based on the report transmitted from `Umar ibn Al-Khattab that a man stood up and prayed the obligatory prayer immediately after the voluntary prayer. When `Umar saw him, he said to him: "Sit down, for the People of the Book (Jews and Christians) perished because there was no interval between their prayers." The Prophet (PBBUH) said: "Allah has made you say what is right, son of Al-Khattab." (Reported by Abu Dawud, hadith no. 1007)

6. *Salat-ul-Istikharah* (Prayer for Guidance)

It is an act of Sunnah that when someone is unclear about what they have to do or choose or decide regarding some lawful good matter, they should pray two *Rak`ah*s, other than the obligatory prayers, at any time of the night or day, in which they recite any passages of the Qur'an after reciting Al-Fatihah, then they praise Allah, send peace and blessings upon His Prophet (PBBUH), and say the following supplication:

Jabir ibn `Abdullah said: "The Messenger of Allah (PBBUH) used to teach us to make *Istikharah* in all matters, just as he (PBBUH) used to teach us a surah of the Qur'an. He (PBBUH) would say: 'When anyone of you has an important matter to decide, let him pray two *Rak`ah*s other than the obligatory prayer, and then say: *Allahumma inni astakhiruka bi `ilmika wa astaqdiruka bi qudratika wa as'aluka min fadlikal-`azim, fa innaka taqdiru wa la aqdir, wa ta`lamu wa la a`lam, wa Anta `allamul-ghuyub. Allahumma in kunta ta`lamu anna hadhal-amar khayran li fi dini wa*-dunyaya *wa `aqibati amri (or fi 'ajil amri wa ajilihi) faqdurhu li wa yassirhu li thumma barik li fihi. Allahumma wa in kunta ta`lamu anna hadhal-amar sharrun li fi dini wa ma`ashi wa 'aqibati amri* (or: *fi 'ajili amri wa ajilihi*) *fasrifni 'anhu wasrifhu `anni, waqdur li al-khayr haythu kana thumma raddini bihi* (O Allah, I seek Your Guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your Power, and I ask You of Your Great Bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your Knowledge, this matter (then it should be stated) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood, and my affairs), then ordain it for me, make it easy for me, and bless it for

me. And if in Your Knowledge, it is bad for me and for my religion, my livelihood, and my affairs (or: for me both in this world and the Hereafter), then turn me away from it, and turn it away from me, and ordain for me the good wherever it may be and make me pleased with it).'" (Reported by Al-Nasa'i, hadith no. 3253)

Istikharah should only be made regarding a permissible matter, which is neither required to be done or refrained from according to the *Shar`iah* (Islamic law).

Matters classed as *Wajib* (obligatory) and *Mandub* (recommended): they are those required to be done.

Matters classed as *Haram* (prohibited) and *Makruh* (disliked): they are those required to be refrained from.

Nothing authentic was reported regarding reciting a specific surah or part of the Qur'an in the two *Rak`ah*s of *Istikharah* or about the desirability of repeating *Istikharah*.

7. *Salat-ul-Tawbah* (Repentance Prayer)

Abu Bakr narrated that he heard the Messenger of Allah (PBBUH) saying: "There is no person who commits a sin, then get up and purify himself (i.e., performs *Wudu'*), then prays, then seeks forgiveness from Allah, except that Allah forgives him." Then he (PBBUH) recited this ayah: "And those who, when they have committed an immorality or wronged themselves with evil, remember Allah and ask forgiveness for their sins; – and none can forgive sins but Allah – and do not persist in what (wrong) they have done, while they know." (3:135) (Al-Tirmidhi, hadith no. 406)

Abu Al-Darda' narrated that he heard the Messenger of Allah (PBBUH) saying: "Anyone who performs *Wudu'* and does it well, then stands up and prays two or four *Rak`ahs* (the sub-narrator, Sahl, was not sure which is correct) in which he remembers Allah and shows humility as ought to be, then asks Allah for forgiveness, he will be forgiven." (Reported by Ahmad, hadith no. 27546)

8. *Salat-ul-Hajah* (Prayer of Need)

Abu Al-Darda' narrated that he heard the Messenger of Allah (PBBUH) saying: "Whoever performs *Wudu'* and does it well, then prays two *Rak`ahs* in a perfect manner (doing the bowing and prostration properly), Allah (Glorified and Exalted be He) will give him what he asked for, sooner or later." (Reported by Al-Albani, hadith no. 1183)

9. *Sujud-ul-Tilawah* (Prostration of Recitation)

Anyone who recites or hears an *Ayat-ul-Sujud* (ayah requiring prostration), it is recommended for them to say '*Allahu Akbar*' and prostrate once, then say again '*Allahu Akbar*' to rise from the prostration position. This is called *Sujud-ul-Tilawah*, including neither *Tashahhud* nor *Taslim*.

Ibn `Umar said: "The Messenger of Allah (PBBUH) used to recite the Qur'an to us. When he (PBBUH) came across any ayah containing prostration, he would say '*Allahu Akbar*' and prostrate, and we would prostrate along with him." (Reported by Abu Dawud, hadith no. 1413)

a. The Merit of *Sujud-ul-Tilawah*

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When the son of Adam reads an ayah in which there is a *Sajdah* (prostration) and he prostrates, Satan withdraws weeping, saying, 'Woe to me! The son of Adam was commanded to prostrate, and he prostrated, so Paradise will be his. I was commanded to prostrate, and I refused, so Hell will be my portion.'" (Reported by Ibn Majah, hadith no. 1052)

b. The Ruling Pertaining to *Sujud-ul-Tilawah*

Most scholars opine that *Sujud-ul-Tilawah* is an act of Sunnah for both the reciter and the listeners.

Ibn Mas`ud narrated: "The Prophet (PBBUH) recited 'By the star…' (the 53rd chapter of the Qur'an) prostrating himself upon reciting it, as did those who were with him except for an old man (from the Quraysh) who took a handful of dust and raised it to his forehead, saying, 'This is enough for me.' Later, I saw him killed as a disbeliever." (Reported by Al-Bukhari, hadith no. 3972)

It was said that this old man was Ubay ibn Khalaf.

c. The Fifteen Places of Prostration in the Noble Qur'an

There are fifteen places in the Noble Qur'an where the reciter or listener or worshiper should perform *Sujud-ul*-Tilawah upon coming across them.

`Amr ibn Al-`As said that the Messenger of Allah (PBBUH) taught him fifteen prostrations while reciting the Qur'an. (Reported by Abu Dawud, hadith no. 1401)

Their places are in the following surahs: Al-A`raf – Al-Ra`d – Al-Nahl – Al-Isra' – Maryam – Al-Hajj (two prostrations) – Al-Furqan – Al-Naml – Al-Sajdah – Sad – Fussilat – Al-Najm – Al-Inshiqaq – Al- `Alaq.

d. The Conditions that Must Be Met Prior to Performing *Sujud-ul-Tilawah*

Most jurists stipulated for *Sujud-ul-Tilawah* the same conditions they have stipulated for ordinary prayers, namely purity, facing the *Qiblah*, and covering the private parts. However, some scholars opine that there is nothing in the hadiths regarding *Sujud-ul-Tilawah* that indicates that the prostrator must be in a state of *Wudu'*. Those who attended recitation of the Qur'an by the Prophet (PBBUH) prostrated along with him (PBBUH) upon coming across an ayah requiring prostration. It was not reported that he (PBBUH) ordered anyone to perform *Wudu'*.

Moreover, the polytheists prostrated with him (PBBUH), and they were impure – "O you who have believed, indeed the polytheists are impure." (Translated meanings of Al-Tawbah 9:28) Also, Al-Bukhari narrated on the authority of Ibn `Umar that he used to prostrate without being in a state of purity. As for covering the private parts and facing the *Qiblah*, they are acknowledged by consensus.

h. Supplication during *Sujud-ul-Tilawah*

Anyone who offers *Sujud-ul-Tilawah* may supplicate for whatever they wish.

Lady `Aishah narrated that when the Messenger of Allah (PBBUH) prostrated himself at night when reciting the Qur'an, he used to say: "*Sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam`ahu wa basarahu bi hawlihi wa quwwatihi* (My face has prostrated before Him Who created it and fashioned it and brought forth its faculties of hearing and seeing by His Might and Power)." (Reported by Al-Tirmidhi, hadith no. 580)

Ibn `Abbas said: "A man came to the Prophet (PBBUH) and said, 'O Messenger of Allah, I saw myself last night while I was sleeping as if I was praying behind a tree. When I prostrated, the tree prostrated along with me, and I heard it saying, '*Allahumma 'ktub li biha `indaka ajran wadh`a `anni biha wizran, waj`alha li `indaka dukhran, wa taqabbalha minni kama taqabbaltaha min `abdika Dawud* (O Allah, record for me a reward with You for it (this prostration), remove a sin from me by it, store it away for me with You, and accept it from me as You accepted it from Your slave Dawud.'" Ibn `Abbas added: "The Prophet (PBBUH) then recited an ayah at which a prostration should be made, then prostrated himself. I heard him saying the words the man told him the tree had said." (Reported by Al-Tirmidhi, hadith no. 579)

f. *Sujud-ul-Tilawah* during Prayer

The Imam, as well as the person praying alone, may recite *Ayat-ul-Sujud* (ayah requiring prostration) in the *Jahri Salah* (prayer recited out loud) and the *Sirri Salah* (prayer with subvocal recitation) and prostrate whenever they come across it.

Abu Rafi` said: "I prayed the *`Isha'* Prayer led by Abu Hurairah. He recited Surat Al-Inshiqaq (When the heaven is split asunder...) [84] and prostrated himself. I asked him, 'What is this prostration?' He replied, 'I prostrated behind Abul-Qasim (the Prophet PBBUH) when he recited it, and I will continue to prostrate upon reciting it till I meet him.'" (Reported by Al-Tirmidhi, hadith no. 768) It thus constitutes an act of *Sunnah Fi`liyah* (practical Sunnah).

z. Overlapping Prostrations

If a reciter recites *Ayat-ul-Sujud* and the prostrations overlap, such as when they repeat the ayah containing *Sujud* or hear it more than once, this reciter is required to prostrate once. But they should delay the prostration until the last recitation. If they prostrate after the first recitation, according to the Hanafis, it is sufficient. According to Ahmad, Malik, and Al-Shafi`i, the reciter should prostrate again because the reason is renewed.

10. *Sujud-ul-Shukr* (Prostration of Thankfulness to Allah)

Most scholars opine that it is *Mustahab* for someone who has received a new blessing that pleases them or has had a calamity averted from them to prostrate in gratitude to Allah Almighty. Abu Bakrah narrated that whenever anything joyful happened to the Prophet (PBBUH) or he received news which pleased him, he prostrated himself in thankfulness to Allah. (Reported by Abu Dawud, hadith no. 2774)

`Abdul-Rahman ibn `Awf narrated: "The Messenger of Allah (PBBUH) went out and I followed him until he (PBBUH) entered a palm grove. He (PBBUH) prostrated himself there, and he (PBBUH) prolonged his prostration until I feared that Allah had taken his soul. I went and looked. He (PBBUH) raised his head and said, 'What is the matter with you, O `Abdul-Rahman?' I mentioned that to him, and he (PBBUH) explained, 'Jibril (Gabriel PBUH) said to me: Shall I give you good news? Allah (Exalted and Glorified be He) says: Whoever send blessing upon you, I shall send blessing upon him. And whoever send peace upon you, I shall send peace upon him. So I prostrated to Allah in gratitude.'" (Reported in *Mishkat Al-Masabih*, hadith no. 937)

Some scholars opine that there is nothing in the hadiths of *Sujud-ul-Shukr* that states the requirement of *Wudu'* and cleanliness of clothing. Also, nothing in these hadiths indicates the requirement of *Takbir*, because *Sujud-ul-Shukr* is not a prayer. Moreover, it is unanimously agreed that *Sujud-ul-Shukr* is not performed during prayer because it is not one of its components.

Chapter Two: *Witr*[1]

1. The Time of Performing the *Witr* Prayer

2. The Number of *Rak`ah*s of the *Witr* Prayer

3. The Surahs Recommended to Be Recited in the *Witr* Prayer

4. No Two *Witr* Prayers in One Night

[1] Prayer with an odd number of units.

Chapter Two: *Witr* Prayer

Witr Prayer is a confirmed act of Sunnah that the Messenger of Allah (PBBUH) urged and encouraged Muslims to perform.

`Ali ibn Abu Talib said: "The *Witr* Prayer is not obligatory, nor it is like your prescribed prayers, but the Messenger of Allah (PBBUH) performed the *Witr* Prayer and then said, 'O people of the Qur'an, perform the *Witr* Prayer, for Allah is *Witr* (One and Unique) and loves what is *Witr*.'" (Reported by Ibn Majah, hadith no. 1169)

1. The Time of Performing the *Witr* Prayer

Scholars are agreed that the time for the *Witr* does not begin until after the *`Isha'* Prayer and that it extends until the *Fajr* Prayer.

`Amr ibn Al-`As delivered a sermon to the people on Friday and said: "Abu Basra (Al-Ghiffari) told me that the Prophet (PBBUH) said, 'Allah has given you an extra prayer, which is the *Witr* Prayer. So, pray it between the *`Isha'* and the *Fajr* Prayers.'" (Reported by Ahmad, hadith no. 23851)

The Messenger of Allah (PBBUH) would perform the *Witr* Prayer at the beginning, middle, or end of the night. Those who think that they will not wake up at the end of the night, it is recommended for them to hasten to pray the *Witr* (at the beginning of the night). Those who think they can wake up at the end of the night, it is recommended for them to delay performing it till the end of the night.

`Abdullah ibn Qais said: "I asked `Aishah how the Messenger of Allah (PBBUH) performed the *Witr* Prayer. She replied, 'Sometimes he would perform the *Witr* at the beginning of the night and sometimes he would perform the Witr at the end of it.' I asked, 'How was his recitation? Did he (PBBUH) recite silently or loudly?' She replied, 'He (PBBUH) used to do all that. Sometimes he (PBBUH) would recite silently and sometimes he (PBBUH) would recite loudly. Sometimes he (PBBUH) would wash himself and then sleep, and sometimes he (PBBUH) would perform *Wudu'* and then sleep.'" (Reported by Abu Dawud, hadith no. 1437)

Jabir ibn `Abdullah narrated that the Messenger of Allah (PBBUH) said: "Whoever fears that he will not get up at the end of the night, let him pray the *Witr* at the beginning of the night. Whoever is eager to get up at the end of the night, let him pray the *Witr* at the end; for prayer at the end of the night is witnessed (by the angels), and that is preferable." (Reported by Muslim, hadith no. 755)

Jabir ibn `Abdullah narrated: "The Messenger of Allah (PBBUH) asked Abu Bakr, 'When do you pray the *Witr*?' He replied, 'At the beginning of the night, after the *`Isha'* Prayer.' He (PBBUH) then asked, 'And you, O `Umar?' He replied, 'At the end of the night.' The Prophet (PBBUH) said, 'As for you, O Abu Bakr, you have taken the path of certitude (i.e., firmness and caution). And as for you, O `Umar, you have taken the path of strong will (i.e., the determination to stand up at the end of the night and pray the *Witr*)." (Reported by Ibn Majah, hadith no. 1202)

According to Lady `Aishah, the Messenger of Allah (PBBUH) ended up praying the *Witr* before dawn (specifically, at the last third of the night) because it was the best part of the night.

2. The Number of *Rak`ah*s of the *Witr* Prayer

It was reported that the Prophet (PBBUH) taught that the *Witr* can be thirteen *Rak`ah*s, eleven *Rak`ah*s, nine, seven, five, three, and one. It is permissible to perform the *Witr* as two *Rak`ah*s at a time, then pray one *Rak`ah* with separate *Tashahhud* and *Taslim*. It is also permissible to pray all *Rak`ah*s with one *Tashahhud* and then *Taslim*. The *Rak`ah*s should be continuous, with one *Tashahhud*, except for the last *Rak`ah*, which the worshiper should separate, recite the *Tashahhud* and offer the *Taslim*. It is permissible to perform all *Rak`ah*s with one *Tashahhud*, offering *Taslim* in the last *Rak`ah*. This form is permissible and was authentically reported to be a practice of the Prophet (PBBUH).

If someone is wondering about this form of offering the *Witr* Prayer when the Messenger of Allah (PBBUH) said according to the authentic hadith: "(Optional) night prayer is two *Rak`ah*s followed by two *Rak`ah*s (and so on), and when one of you fears the break of dawn (arrival of the *Subh* Prayer), let him offer a single *Rak`ah* to make the prayer he has offered *Witr*." (Reported by Abu Dawud, hadith no. 1326) The response to that is that the Messenger of Allah (PBBUH) here was answering the questioner about the voluntary night prayer; the primary purpose of the question was not about the *Witr*. As for the nine, seven, five, and one *Rak`ah*, they constitute the *Witr* Prayer. *Witr* is the name of the *Rak`ah* that is separated from those that preceded it. However, if the *Rak'ah*s are continuous, including the last single *Rak`ah*, then they are all considered the *Witr* Prayer. In general, the Sunnah is all true and all parts of it confirm one another, words and actions.

Zurarah ibn Awfa narrated: "When Sa`d ibn Hisham ibn `Amir visited us he told us that he came to Ibn `Abbas and asked him about the *Witr* of the Messenger of Allah (PBBUH). Ibn `Abbas replied, 'Shall I tell you of the most knowledgeable person on earth about the *Witr* of the Messenger of Allah (PBBUH)?' Sa`d asked, 'Who?' Ibn `Abbas replied, '`Aishah.' We went to her, greeted her with peace, entered, and asked her. I (Sa`d) said, 'Tell me about the *Witr* of the Messenger of Allah (PBBUH).' She said, 'We used to prepare for him his *Siwak* and water for *Wudu'*, then Allah (Glorified and Exalted be He) would wake him when He willed to wake him at night. He (PBBUH) would clean his teeth and perform *Wudu'*. Then he would pray nine *Rak`ah*s, during which he would not sit until the eighth. Then he would praise Allah, glorify Him, and supplicate to Him. Then he would get up without offering the *Taslim*. Then he would pray the ninth *Rak`ah*, then sit and praise Allah, glorify Him, and supplicate to Him. Then he would offer the *Taslim* in a voice that we could hear. Then he prayed two *Rak`ah*s while sitting, and these were eleven *Rak`ah*s, O my son. When the Messenger of Allah (PBBUH) grew older and put on weight, he (PBBUH) prayed the *Witr* as seven Rak`ahs. Then he prayed two *Rak`ah*s while sitting after offering the *Taslim*, and these were nine *Rak`ah*s, O my son. And when the Messenger of Allah (PBBUH) offered a prayer, he liked to persist in offering it.'" (Reported by Al-Nasa'i, hadith no. 1721)

Two things can be learned from this hadith:

- It is permissible to pray the entire *Witr* Prayer connected, with one *Tashahhud*.

- It is permissible to pray after the *Witr* without repeating the *Witr* again, based on the hadith in which the Messenger

of Allah (PBBUH) said: "No two *Witr* Prayers are to be performed in one night." (Reported by Al-Tirmidhi, hadith no. 470)

It is *Mustahab* that after concluding the *Witr* Prayer with *Taslim,* the worshiper should say three times: "*Subhanal-Malikil-Quddus* (Glory be to the Sovereign, the Most Holy)," based on the hadith narrated by Ubay ibn Ka`b, describing how the Prophet (PBBUH) concluded the *Witr* Prayer.

3. The Surahs Recommended to Be Recited in the *Witr* Prayer

During the *Witr*, it is permissible to recite any portion of the Qur'an after Al-Fatihah. It is recommended (acting upon the guidance of the Prophet PBBUH) that when a worshiper prays the *Witr* as three *Rak`ah*s, they recite Surat Al-A`la (the 87th chapter of the Qur'an) in the first, Surat Al-Kafirun (the 109th chapter of the Qur'an) in the second, and Surat Al-Iklas (the 112th chapter of the Qur'an) and the Two Mu`awwidhat (Surat Al-Falaq [113] and Surat Al-Nas [114]) in the third, based on the hadith that Imam Ahmad reported on the authority of Lady `Aishah stating that the Prophet (PBBUH) did so.

4. No Two *Witr* Prayers in One Night

Anyone who prays the *Witr* and then decides to offer more voluntary prayer after that, it is permissible, but they should not repeat the *Witr*.

Talq ibn ` Ali narrated that he heard the Messenger of Allah (PBBUH) saying: "No two *Witr* Prayers are to be performed in one night." (Reported by Al-Tirmidhi, hadith no. 470)

This is supported by the hadith reported on the authority of Ladies Umm Salamah and `Aishah that the Prophet (PBBUH) used to pray two *Rak`ah*s after the *Witr* while sitting. (Reported by Ibn Majah, hadith no. 1195)

Chapter Three: *Qunut*[1]

1. *Qunut* during the *Witr* Prayer

2. *Qunut* during the Five Daily Prayers

3. *Qunut* during the *Fajr* Prayer

4. The Position of the Four Schools of Islamic Jurisprudence on *Qunut* during the *Fajr* Prayer

[1] Supplication recited while standing after bowing in the last unit of prayer.

Chapter Three: *Qunut*

The Place of *Qunut* during Prayer

It is permissible to make *Qunut* before bowing, after completing the recitation. Also, it is permissible after rising from bowing, after *Tasmi`* (saying: "*Sami`a Allahu liman hamidah* [Allah listens to those who praise Him]" when standing after bowing).

When the worshiper makes *Qunut* before bowing, they should say "*Allahu Akbar*" raising their hands after completing the recitation. They should also say "*Allahu Akbar*" after completing the *Qunut* and before bowing. It is recommended to raise the hands when saying "*Allahu Akbar*" before starting the *Qunut*, and after rising from bowing. As for wiping the face with the hands in prayer after the *Qunut*, scholars opine that it is better not to do this. It is sufficient to raise the hands during the *Qunut*. This is what the *Salaf* (righteous predecessors) did.

1. *Qunut* during the *Witr* Prayer

Qunut is prescribed in the *Witr* Prayer according to all Sunni schools of jurisprudence. Al-Shafi`i said that *Qunut* is not to be made in the *Witr* Prayer except in the last half of Ramadan. He considered it an act of Sunnah in the *Fajr* Prayer.

Al-Hasan ibn `Ali said: "(My Grandfather) the Messenger of Allah (PBBUH) taught me some words to say while making *Qunut* during the *Witr* Prayer: *Allahumma ihdini fiman hadayta, wa `afini fiman `afayta, wa tawallani fiman tawallayta, wa barik li fima*

a`tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda `alayk, wa innahu la yadhilluman walayta, wala *ya`izzu man `aadayt, tabarakta Rabbana wa at`alayt* (O Allah, guide me among those whom You have guided. Grant me well-being among those whom You have granted well-being. Take me under Your Protection among those whom You have taken under Your Protection. Bless me in what You have given me and protect me from the evil of what You have decreed. For verily, You decree with truth and none can decree against You. Indeed, anyone whom You care for will never be disgraced, and anyone whom You oppose will never be honored. Blessed are You, our Lord, and Exalted." (Reported by Al-Tirmidhi, hadith no. 464)

No words were reported from the Prophet (PBBUH) better than these for *Qunut*.

2. *Qunut* during the Five Daily Prayers

When calamities occur, it is permissible to make *Qunut* out loud in the five daily prayers.

According to the hadith reported by Abu Dawud on the authority of Ibn `Abbas, the Messenger of Allah (PBBUH) made *Qunut* for a month successively, in the *Zuhr*, the *`Asr*, the *Maghrib*, the *`Isha'*, and the *Subh* (Dawn) Prayers. He (PBBUH) did *Qunut* in each of these prayers after saying: "*Sami`a Allahu liman hamidah*" in the last *Rak`ah*, invoking Allah loudly against some clans of Banu Sulaym who pretended to be Muslims. They asked the Prophet (PBBUH) to provide them with learned Muslim men who would teach them Islam. He (PBBUH) provided them with seventy

learned Muslim men, whom they all killed. `Ikrimah said that this was the reason for the *Qunut* observed by the Prophet (PBBUH).

3. *Qunut* during the *Fajr* Prayer

Making *Qunut* during the *Fajr* Prayer is not permissible except in times of calamity. If there are calamities, *Qunut* should be made in the *Fajr* Prayer and in the other five daily prayers. This is what the Messenger of Allah (PBBUH) did.

The hadiths agree that the Prophet (PBBUH) made *Qunut* after bowing in all prayers in a loud voice, whether the prayer was *Sirri* or *Jahri*. He (PBBUH) observed *Qunut* for a temporary matter, not a permanent one.

Sa`d ibn Tariq narrated: "I said to my father, 'O my father, you prayed behind (led by) the Messenger of Allah (PBBUH) and behind Abu Bakr, `Umar, `Uthman, and behind `Ali here in Kufah for about five years. Did they make *Qunut* in the *Fajr* Prayer?' He replied, 'O my son, this is an innovation in religion (i.e., not belonging to Islam).'" (Reported by Ibn Majah, hadith no. 1241)

The Messenger (PBBUH) said: "Adhere to my Sunnah (way) and the Sunnah of the Rightly Guided Caliphs who came after me. Cling to it firmly. Beware of newly invented matters; for every newly invented matter is an innovation, and every innovation is misguidance." (Reported by Abu Dawud, hadith no. 4607)

Those who regarded *Qunut* during the *Fajr* Prayer as *Makruh* cited these hadiths as evidence. Anas narrated that the Prophet

(PBBUH) observed *Qunut* for a month (due to a calamity) and then stopped. (Reported by Abu Dawud, hadith no. 1445)

Imam Ahmad ibn Hanbal was asked: "What do you say about *Qunut*?" He replied: "Doing it is an act of Sunnah in times of calamity and then stopping to do it is an act of Sunnah." When Imam Ahmad ibn Hanbal was further asked about making *Qunut* in the *Fajr* Prayer, he replied: "*Qunut* is only observed in times of calamity." The asker added: "What time can be more calamitous than the one we are living in?" Ahmad said: "If that is the case, then *Qunut* is permissible."

A man asked Imam Ahmad ibn Hanbal, saying: "In Basrah, there are people who continue to observe *Qunut*, so what do you think of praying behind someone who performs *Qunut* on a regular basis?" He replied: "The Muslims used to pray behind those who observed *Qunut* and those who did not observe *Qunut*."

4. The Position of the Four Schools of Islamic Jurisprudence on *Qunut* during the *Fajr* Prayer

- The Hanafis, Malikis and Hanbalis said that *Qunut* is observed due to calamities and in all the five daily prayers, without limiting it only to the *Fajr* Prayer.

- The Shafi`is opined that making *Qunut* in the *Fajr* Prayer, after standing straight from bowing in the second *Rak`ah*, is an act of Sunnah.

Their evidence for this is the hadith reported from Anas in which he was asked: “Did the Prophet (PBBUH) make *Qunut* in the *Fajr* Prayer?” and Anas replied: “Yes.” He was further asked: “Before or after bowing?” Anas replied: “After bowing.”

The scholars opine that this piece of evidence is questionable because the *Qunut* about which Anas replied in the affirmative was the *Qunut* for calamities, and it was at all times: the *Fajr*, the *Zuhr*, the *`Asr*, the *Maghrib* and the *`Isha’*, as stated in the narration by Al-Bukhari and Muslim. It is unreasonable that the Messenger of Allah (PBBUH) would make *Qunut* only in the *Fajr* Prayer throughout his life, and then the Rightly Guided Caliphs would abandon such a practice after him. Consequently, it is incorrect to say that the *Qunut* which the Prophet (PBBUH) observed in the *Fajr* Prayer was permanent, just as Anas himself did not make *Qunut* in the *Fajr* Prayer on a permanent basis.

In short, the best of guidance is the guidance brought by the Prophet (PBBUH). As for the difference of opinion among the Imams, it is due to their understanding of the hadith of Anas.

However, the Shafi`is were the only ones who said that *Qunut* during the *Subh* Prayer is an act of Sunnah. This view was not held by the other three Imams, and the Companions did not do it after the Prophet (PBBUH).

Chapter Four: *Qiyam*[1]

1. The Merit of Praying *Qiyam*
2. The Etiquette of Praying *Qiyam*
3. The Time of Praying *Qiyam*
4. The Best Time for Praying *Qiyam*
5. The Number of *Rak`ah*s of the *Qiyam* Prayer
6. Making up for Missed *Qiyam*

[1] Optional prayer at night.

Chapter Four: *Qiyam*

1. The Merit of Praying *Qiyam*

From the Glorious Qur'an:

- Allah commands His Prophet (PBBUH), saying: "And in some parts of the night (also) offer the *Salah* with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* or optional late-night prayer) for you (O Muhammad). It may be that your Lord will raise you to *Maqaman Mahmuda* (a station of praise and glory, i.e. the highest degree in Paradise!)." (Translated meanings of Al-Isra' 17:79) Although this divine command is specific to the Messenger of Allah (PBBUH), all Muslims are included in it because they are required to follow the example of their Messenger (PBBUH).

- Allah Almighty describes His true servants, saying: "And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night before their Lord, prostrate and standing." (Translated meanings of Al-Furqan 25:63-64)

- Allah Almighty also says: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We (Allah) have bestowed on them." (Translated meanings of Al-Sajdah 32:16)

– Allah Almighty also says: "Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say, 'Are those who know equal to those who know not?' It is only people of understanding who will remember (i.e., get a lesson from Allah's Signs and Ayahs)." (Translated meanings of Al-Zumar 39:9)

From the Sunnah:

– `Abdullah ibn Salam said: "When the Prophet (PBBUH) arrived in Madinah, I examined his face and recognized that it was not the face of a liar. The first thing I heard from the Prophet (PBBUH) was, 'O people, spread peace, feed the poor, maintain family ties, and pray at night while people are asleep, and you will enter Paradise in peace.'" (Reported in *Mishkat Al-Masabih*, hadith no. 1907)

– Sahl ibn Sa`d said: "Jibril (Gabriel PBUH) came to the Prophet (PBBUH) and said to him, 'O Muhammad, live as long as you wish, for you will die. Love whomever you wish, for you will be separated from them. Do whatever you wish, for you will be requited for it. Know that the honor of the believer is his praying *Qiyam*, and his pride is his being independent of people.'" (Reported by Al-Tabarani in *Al-Mu`jam Al-Awsat*, hadith no. 4278)

– Abu Darda' narrated that the Prophet (PBBUH) said: "There are three persons whom Allah loves and is pleased with: [The first is] a man whose army gets defeated, and he fights steadfastly from behind them with his own soul for Allah's

Sake. He will either be killed or Allah Almighty will support and protect him. Allah Almighty will say, 'Look at this servant of Mine, how he has patiently given up himself for My Sake.' [The second is] a man who has a beautiful wife and a soft, fine bed and gets up at night for praying. Allah Almighty will say, 'He abandons his desires and remembers Me. If he wanted, he could have slept.' [The third is] a man who was on a journey with a group of people and they stayed up late and then slept, and he got up praying at predawn (as was his custom of performing *Qiyam*) in times of hardship or ease." (Reported by Al-Haythami in *Majma` Al-Zawa`id*, vol., p. 258)

2. The Etiquette of Praying *Qiyam*

It is recommended for someone who wants to perform *Qiyam* to do the following:

a. Making Intention to Wake up for *Qiyam* When Going to Sleep

Abu Al-Darda' narrated that the Prophet (PBBUH) said: "Whoever goes to bed intending to get up and pray at night, but sleep overcomes him until the morning comes, what he intended will be recorded for him, and his sleep will be considered a charity from his Lord." (Reported by Ibn Majah, hadith no. 1344)

b. Starting *Qiyam* with Two Short *Rak`ah*s Before Praying Long Ones

Lady `Aishah narrated that whenever the Messenger of Allah (PBBUH) got up at night, he (PBBUH) would begin his prayer with two short *Rak`ah*s. (Reported by Muslim, hadith no. 767)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "May Allah have mercy on a man who gets up at night, prays, and wakes up his wife. If she refuses, he sprinkles water in her face. And may Allah have mercy on a woman who gets up at night, prays, and wakes up her husband. If he refuses, she sprinkles water in his face." (Reported by Abu Dawud, hadith no. 1308)

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "When a man wakes up at night and wakes his wife, and they both pray two *Rak`ah*s (individually or together), they will be recorded among the men and women who remember Allah much." (Reported by Ibn Majah, hadith no. 1335)

c. When Overcome by Drowsiness, Stopping *Qiyam* and Lying down until Sleep Goes Away

Abu Hurairah narrated that the Prophet (PBBUH) said: "When one of you gets up to pray at night, and his tongue stumbles over the words of the Qur'an, and he does not know what he is saying, let him lie down." (Reported by Ibn Majah, hadith no. 1372)

Anas bin Malik narrated that the Messenger of Allah (PBBUH) entered the mosque where there was a rope stretched between two pillars, he (PBBUH) said: "What is this?" They replied: "It is for Zainab. She prays, and if she becomes inactive or tired, she holds on to it." He (PBBUH) said: "Untie it! Anyone of you may pray as long as he feels active; but when he becomes inactive or tired, let him sit down." (Reported by Muslim, hadith no. 784)

d. Avoiding Hardship by Praying *Qiyam* according to One's Capacity

Lady `Aishah narrated that the Prophet (PBBUH) said: "O people! Do (good) deeds according to your capacity, for Allah never grows bored (of giving rewards) until you grow bored (of doing good deeds)." (Reported by Al-Bukhari, hadith no. 5861) That is, Allah will not stop giving reward until you stop doing worship and kind acts. When the Messenger of Allah (PBBUH) was asked about the deed most pleasing to Allah, he (PBBUH) replied: "That which is done continuously, even if it is little." (Reported by Muslim, hadith no. 782)

`Abdullah ibn `Amr narrated that the Messenger of Allah (PBBUH) said to him: "O `Abdullah do not be like so-and-so; he used to pray *Qiyam*, and then he stopped." (Reported by Al-Nasa'i, hadith no. 1764) According to another hadith, the Messenger of Allah (PBBUH) said: "What an excellent man `Abdullah is! If only he would pray at night (i.e., *Qiyam* Prayer)." After that, `Abdullah would only sleep a little. (Reported by Al-Bukhari, hadith no. 1122)

3. The Time of Praying *Qiyam*

Optional night prayer is permissible at the beginning, middle, and end of the night, as long as the prayer is performed after the *`Isha'* Prayer and before the break of dawn.

Describing the night prayer of the Messenger of Allah (PBBUH), Anas said: "Whenever we wanted to see him (PBBUH) praying at night, we found him (PBBUH) praying. And whenever we wanted

to see him (PBBUH) sleeping, we found him (PBBUH) sleeping." (Reported by Al-Nasa'i, hadith no. 1627)

4. The Best Time for Praying *Qiyam*

It is better to delay praying *Qiyam* to the last third of the night.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said: "Our Lord (Blessed and Exalted be He) descends to the lowest heaven when the last third of the night remains and says, 'Who will call upon Me, that I may answer him? Who will ask Me, that I may give him? Who will seek My Forgiveness, that I may forgive him?'" (Reported by Muslim, hadith no. 758)

Abdullah bin Amr bin Al-`As narrated that the Messenger of Allah (PBBUH) said: "The most beloved of fasting to Allah is the fasting of Dawud. He used to fast one day and not the next (i.e., fast on alternate days). And the most beloved of prayer to Allah is the prayer of Dawud. He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it." (Reported by Al-Bukhari, hadith no. 3420)

5. The Number of *Rak`ahs* of the *Qiyam* Prayer

There is no specific number or limit for the voluntary night prayer. It can be fulfilled even with one *Rak`ah* offered after the *`Isha'* Prayer.

Ibn `Abbas said: "The Messenger of Allah (PBBUH) commanded us to pray at night and encouraged it to the point that he (PBBUH) said, 'You should offer voluntary prayer at night, even if it is only one *Rak`ah*.'" (Reported by Al-Mundhiri in *Al-Targhib wa Al-Tarhib*)

It is better to offer eleven *Rak`ahs* consistently every night, based on the statement of Lady `Aishah: "The Messenger of Allah (PBBUH) did not pray more, in Ramadan or at any other time, than eleven *Rak`ahs*." (Reported by Muslim, hadith no. 738)

According to another narration, Lady `Aishah asked: "O Messenger of Allah, are you going to sleep before praying the *Witr*?" He (PBBUH) replied: "My eyes sleep, but my heart does not sleep." (Reported by Al-Bukhari, hadith no. 3569)

6. Making up for Missed *Qiyam*

Lady `Aishah said that if the Messenger of Allah (PBBUH) missed the voluntary night prayer due to pain or any other reason, he (PBBUH) would pray twelve *Rak`ahs* during the daytime. (Reported by Muslim, hadith no. 746)

`Umar ibn Al-Khattab narrated that the Messenger of Allah (PBBUH) said: "Should anyone fall asleep and fail to recite his regular portion of the Qur'an or a part of it, and he recites it between the *Fajr* and the *Zuhr* Prayers, it will be recorded for him as though he had recited it during the night." (Reported by Al-Tirmidhi, hadith no. 581)

Chapter Five: *Duha*[1]

1. The Merit of Praying *Duha*

2. The Ruling Pertaining to *Duha* Prayer

3. The Time of Praying *Duha* Prayer

4. The Number of *Rak`ah*s of the *Duha* Prayer

[1] Supererogatory prayer before noon.

Chapter Five: *Duha*

1. The Merit of Praying *Duha*

Many hadiths explain the merit of praying *Duha*, including the following:

Abu Dhar narrated that the Prophet (PBBUH) said: "Every joint of one of you must give charity every morning. Every utterance of *Tasbih* Allah (saying: Glory be to Allah) is an act of charity. Every utterance of *Tahmid* (saying: All praise be to Allah) is an act of charity. Every utterance of *Tahlil* (saying: There is no god but Allah) is an act of charity. Every utterance of *Takbir* (saying: Allah is the Greatest) is an act of charity. Enjoining what is right is an act of charity. Forbidding what is wrong is an act of charity, and the two *Rak`ah*s (i.e., *Duha* Prayer) that one prays in the forenoon will suffice for all that." (Reported by Muslim, hadith no. 720)

Abu Al-Darda' and Abu Dhar narrated that the Messenger of Allah (PBBUH) said: "Allah (Glorified and Exalted be He) says, 'O son of Adam, pray four *Rak`ah*s for Me at the beginning of the day, and I will supply what you need till the end of it.'" (Reported by Al-Tirmidhi, hadith no. 475)

Abu Hurairah said: "My dearest friend (the Prophet PBBUH) advised me (to do) three things: To sleep after praying the *Witr*, to fast three days each month (13th, 14th, and 15th of every Hijri month), and to pray two *Rak`ah*s of *Duha*." (Reported by Al-Nasa'i, hadith no. 1677)

2. The Ruling Pertaining to *Duha* Prayer

The *Duha* Prayer is a recommended act of worship. Anyone who wants to attain the reward that is associated with it should perform it, and there is no blame upon those who do not perform it.

Abu Sa`id Al-Khudri said: "The Prophet (PBBUH) used to pray the *Duha* so often that we felt he (PBBUH) would never stop doing so. Then he (PBBUH) would leave off doing so for so long that we felt he (PBBUH) would never resume prayer at that time." (Reported by Al-Tirmidhi, hadith no. 477)

3. The Time of Praying *Duha* Prayer

The time of praying the *Duha* begins when the sun has risen to the height of a spear and extends until noon, but it is preferable to delay it until the sun has risen high. [The most ideal time for praying the *Duha* Prayer is that period halfway between sunrise and the *Zuhr* Prayer].

Zaid ibn Arqam said: "The Messenger of Allah (PBBUH) came out to the people of Quba' while they were praying and said, 'The prayer of the repentant is when the young camels lift up their feet (because of the intense heat of the sand).'" (Reported by Muslim, hadith no. 748)

The meaning of the hadith is that the *Duha* Prayer is the prayer of those who turn to Allah (Exalted be He) in all their affairs. Its

optimal time is when the sun is high, and the young camels feel the heat of the sun.

4. The Number of *Rak`ah*s of the *Duha* Prayer

The minimum number of the *Rak`ah*s of the *Duha* Prayer is two. Based on authentic reports, the Prophet (PBBUH) would pray up to eight *Rak`ah*s. The maximum number is twelve. Some Shafi`i scholars said that there is no limit to it.

Lady `Aishah said: "The Prophet (PBBUH) used to pray *Duha* Prayer as four *Rak`ah*s but sometimes more, as Allah pleased." (Reported by Ahmad, hadith no. 25348)

Umm Hani' bint Abu Talib narrated that the Messenger of Allah (PBBUH) prayed the *Duha* Prayer as eight *Rak`ah*s, offering the *Taslim* after each two *Rak`ah*s. (Reported by Abu Dawud, hadith no. 1290)

Chapter Six: *Sutrah*[1]

1. The Ruling Pertaining to *Sutrah*

2. The Objects that Can be Used as *Sutrah*

3. The *Sutrah* Used by the Imam also Works for the *Ma'mums*

4. The Desirability of Praying Close to the *Sutrah*

5. The Prohibition of Passing in front of the Praying Person and Their *Sutrah*

6. The Legitimacy of Pushing away the Person Who Passes in front of the Praying Person and Their *Sutrah*

[1] Barrier placed in front of a person praying.

Chapter Six: *Sutrah*

1. The Ruling Pertaining to *Sutrah*

It is recommended for the person praying to place a screen in front of them that prevents anyone from passing in front of them. This screen would also help restrict the gaze of the worshiper.

Abu Sa`id Al-Khudri narrated that the Messenger of Allah (PBBUH) said: "When one of you prays, let him pray towards a *Sutrah* and draw close to it." (Reported by Abu Dawud, hadith no. 698)

If the person praying is safe from anyone passing in front of them, then placing a *Sutrah* is not recommended, based on the hadith narrated by Ibn `Abbas in which he said: "The Prophet (PBBUH) prayed in an open space with nothing in front of him." (Reported by Ahmad, hadith no. 1965)

2. The Objects that Can be Used as *Sutrah*

Anything that the person praying places in front of them can serve as a *Sutrah*, even if it is the edge of the bed.

The Messenger of Allah (PBBUH) said: "When one of you prays, let him put a *Sutrah* in front of him, even if it is an arrow." (Reported by Al-Hakim, vol. 1, p. 252) According to another narration, he (PBBUH) said: "When any one of you prays, let him face towards something. If he cannot find anything, let him set up a stick. If he

does not have a stick, let him draw a line, then it will not matter if anyone passes in front of him (beyond that)." (Reported by Abu Dawud, hadith no. 689)

Some of the Companions prayed facing the pillar of the mosque. Moreover, it was authentically reported that the Messenger of Allah (PBBUH) prayed facing the bed, and Lady `Aishah was lying on it. From this we can conclude the permissibility of praying facing a sleeping person.

3. The *Sutrah* Used by the Imam also Works for the *Ma'mums*

`Amr ibn Shu`ayb narrated on the authority of his grandfather that the Messenger of Allah (PBBUH) prayed facing a wall, in the direction of the *Qiblah*, and they stood (praying) behind him. Then an animal came and wanted to pass in front of him (PBBUH). He (PBBUH) kept pushing it away until his stomach was pressed against the wall, and at last it passed behind him. (Reported by Abu Dawud, hadith no. 708) It can be understood from this hadith that it is permissible to pass in front of the *Ma'mums*, and that the *Sutrah* is only prescribed for the Imam and someone praying alone.

4. The Desirability of Praying Close to the *Sutrah*

Scholars recommend that a worshiper should approach the *Sutrah*, leaving a space wide enough between it and oneself to prostrate, based on the Prophet's saying: "…and let him draw close to it."

Sahl ibn Sa'd said: "Between the place where the Messenger of Allah (PBBUH) prayed and the wall there was a gap through which a goat could pass." (Reported by Muslim, hadith no. 508)

5. The Prohibition of Passing in front of the Praying Person and Their *Sutrah*

Abu Juhaim ibn Al-Harith narrated that the Messenger of Allah (PBBUH) said: "If the person who passes in front of another person who is praying knows what (a burden of sin) he bears, it would be better for him to stand for forty rather than pass in front of him." (Reported by Al-Bukhari, hadith no. 510)

The narrator of the hadith said: "I do not know whether he (PBBUH) said forty days, months, or years." The apparent meaning of the hadith indicates that passing in front of a person praying is absolutely forbidden, even if the person does not find a way. Rather, they should wait until the person praying has finished their prayer.

The meaning is that if the person passing in front of a person praying knew the extent of the sin that they would bear when they would pass in front of the person praying, they would choose to stand for the stated period so that such a sin would not befall them.

It should be noted that the prohibition in the previously mentioned hadith applies only when the worshiper is praying facing towards a *Sutrah*. If the worshiper is not using a *Sutrah*, then passing in front of them is not prohibited.

6. The Legitimacy of Pushing away the Person Who Passes in front of the Praying Person and Their *Sutrah*

If the person praying has placed a *Sutrah*, it is permissible for them to push away anyone who is trying to cross in front of them while they are praying, whether the passerby is a human or an animal. However, if the person passes outside the *Surtah*, or the person praying has not placed a *Sutrah*, it is not permissible for them to push away anyone who passes in front of them during prayer.

Abu Sa`id Al-Khudri narrated that he heard the Messenger of Allah saying: "If one of you prays facing towards something that is screening him from the people, and someone wants to pass (directly) in front of him, let him push him away, and if he insists then let him fight him, for he is nothing but a devil." (Reported by Al-Bukhari, hadith no. 509)

`Uthman ibn Affan, `Ali ibn Abi Talib, Malik, Al-Shafi`i, and Abu Hanifah opine that the prayer is not interrupted by the person praying pushing someone who is passing in front of him, based on the hadith narrated by Abul Waddak that a young man from the Quraysh tried to pass in front of Abu Sa`id Al-Khudri while he was praying, so he pushed him away. They young man came back and Abu Sa`id resisted him three times. When Abu Sa`id finished his prayer, he said: "Nothing interrupts the prayer, but the Messenger of Allah (PBBUH) said: Ward off (a passerby) as much as you can, for it is a devil.'" (Reported by Abu Dawud, hadith no. 720)

This work is finished, by Allah's Help and Grace

Index

Part Two: *Salah* (Prayer)

Section One

1. Introduction — 158-161
2. Who is obligated to pray? — 161
3. Obligatory *Salah* (prayer) — 162
4. Prescribed times of *Salah* — 163

Section Two

Chapter One: Conditions for the Validity of *Salah*

1. Knowing that the Due Time of *Salah* Has Begun — 166
2. Being Pure from Minor and Major Impurity — 166
3. Purity of One's Clothing, Body, and Place — 167
4. Covering the Private Parts — 167-168
5. Facing the *Qiblah* — 168-170

Chapter Two: Obligatory Acts of *Salah*

1. Making Intention to Pray — 172
2. Uttering *Takbirat-ul-Ihram* — 172-173
3. Assuming a Standing Position during the Obligatory *Salah*s for Those Whose Physical Condition Allows It — 173-174
4. Reciting Al-Fatihah in Rach *Rak`ah* — 174-176
5. Bowing — 176-177
6. Rising from Bowing and Standing Up Straight — 177
7. Prostrating — 177-178
8. Reciting the *Tashahhud* in the Final Sitting Position — 178-179
9. Concluding the *Salah* with *Taslim* After Reciting the *Tashahhud* — 179

Chapter Three: Supererogatory Acts of *Salah*

1. Raising the Hands — 183-184
2. Placing the Right Hand on top of the Left — 185
3. Uttering the Opening Supplication — 185-186
4. Uttering *Isti`adhah* — 186-187
5. *Ta'min* — 187
6. Reciting a Portion of the Qur'an after Al-Fatihah — 188-191
7. Saying: "*Allahu Akbar*" Whenever Moving from One Posture to Another during *Salah* — 191-192
8. The Manner of Correct Bowing — 193
9. Statements of Glorification during Bowing and Prostration — 193-194
10. The Manner of Correct Prostration — 193
11. The Duration of Prostration and the Glorification Uttered during It — 193-194
12. Supplication between the Two Prostrations — 194
13. The Manner of Sitting for the *Tashahhud* — 195
14. The First *Tashahhud* — 195-196
15. Sending Peace and Blessings upon the Prophet (PBBUH) — 196-197
16. Supplication after Reciting the Last *Tashahhud* and before Offering *Taslim* — 197-198
17. Supplications and Statements of Glorification after the *Taslim* — 198-200

Chapter Four: Shortening the *Salah*

1. The Permissibility of Shortening the *Salah* for Travelers — 202-203
2. The Distance Over Which It Is Permissible to Shorten *Salah* — 204
3. The Point at Which It Is Permissible to Start Shortening *Salah* — 204
4. The Period During Which It Is Permissible to Shorten *Salah* — 205
5. Voluntary *Salah* while Traveling — 205

Chapter Five: Combining Two *Salah*s

1. Combining Two *Salahs* at the Time of the Earlier One or at the Time of the Later One — 207
2. Combining Two *Salah*s at Arafah and Muzdalifah — 207
3. Combining Two *Salah*s while Traveling 207-208
4. Combining Two *Salah*s due to Rainfall — 208
5. Combining Two *Salah*s due to Illness or a Valid Excuse — 209
6. Combining Two *Salah*s in One's City due to Some Need — 209-210

Chapter Six: *Salah* of the Sick

Section Three

Chapter One: Actions Permissible during *Salah*

1. Weeping, Groaning, and Moaning — 215
2. Glancing around for an Urgent Need — 216
3. Killing a Scorpion, Snake or Similar Harmful Creatures — 216
4. Taking a Few Steps for Something Urgent — 217
5. Carrying a Child and Their Holding onto the Praying Person — 217-218
6. Greeting the Person Praying and Responding with a Gesture — 219
7. Glorifying Allah or Clapping as a Way to Alert Someone about Something — 219-220
8. Correcting the Imam — 220
9. Praising Allah upon Sneezing —220-221
10. Reading from a Copy of the Qur'an — 221

Chapter Two: Actions Disliked during *Salah*

1. Fiddling with One's Clothes or Body Unless Necessary — 223
2. Gazing Upwards Towards the Sky — 224
3. Looking at Something that Distracts the Worshiper from Praying — 224
4. Closing the Eyes during *Salah* — 224
5. Gesturing with the Hands when Offering *Taslim* — 225

6. Covering One's Mouth and Trailing One's Garment — 225
7. Praying while Food Is Being Served — 226
8. Praying while Resisting the Urge to Urinate or Defecate — 226
9. Praying while Feeling Drowsy — 226
10. Praying at a Specific Place in the Mosque [Not Including the Imam] — 227
11. Engaging One's Heart in Concerns outside the Actions of *Salah* — 228-229

Chapter Three: Actions that Invalidate *Salah*

1. Eating or Drinking Intentionally — 231
2. Talking Intentionally Outside the Purpose of *Salah* — 231-233
3. Omitting an Integral Part or a Condition of the Validity of *Salah* — 233-234
4. Smiling and Laughing Intentionally during *Salah* — 234

Chapter Four: Times When *Salah* is Forbidden

1. What Are the Times When It Is *Makruh* (Disliked) to Pray? — 237-238
2. Offering Voluntary *Salah* after the Break of Dawn — 238-239
3. If the Obligatory Congregational *Salah* Commences while Praying Voluntary *Salah* — 239-241
4. The Ruling on *Salah* during the Times of Prohibition according to the Authentic Hadiths — 241-243

Chapter Five: *Sujud-ul-Sahw* (Prostration of Forgetfulness)

1. How to Perform *Sujud-ul-Sahw* —245
2. The Situations in which *Sujud-ul-Sahw* is Prescribed — 246-250

Chapter Six: Making Up for a Missed *Salah*

Section Four

Chapter One: Congregational Prayer

1. The Merit of Congregational Prayer — 258-259
2. The Least Number of People Who Have to Be Present to Form a Congregation — 260
3. Worshipers Going to the Mosque with Calmness and Dignity — 261
4. The Desirability of Praying in Congregation at the Mosque — 261
5. Praying then Repeating the Same *Salah* with Another Congregation — 262
6. Valid Excuses for not Attending the Congregational Prayer — 262-264

Chapter Two: Imamate

1. The Most Deserving People to Lead the Congregational Prayer — 267
2. Who Is Competent and Who Is Incompetent to Lead the Congregational Prayer — 268-270
3. Women Leading the Congregational Prayer — 270
4. The Obligation to Follow the Imam and Not to Precede Him — 271
5. The Desirability that the Imam Should Lighten the Prayer for Those Praying behind Him — 272
6. Catching up with the Imam in Congregational Prayer — 273
7. The Permissibility of Leaving the Imam for an Excuse — 274
8. The Dislike that a Depraved Person or a *Mubtadi`* Lead the Congregational Prayer —275
9. The Presence of a Barrier between the Imam and the People Praying behind Him — 275-276
10. Praying behind Someone Who Has Omitted an Integral Part of the Prayer or a Condition of Its Validity — 276
11. Someone Who Leads People in Congregational Prayer against Their Wish — 277
12. The Place and Position of the Imam and the People Praying Behind Him — 277-278
13. Encouraging People to Come Early to Occupy the First Row and the Right Flanks of the Rows — 279
14. Praying Alone behind the Rows of the Congregation — 279-280

15. Straightening the Rows and Closing the Gaps —280-281

Chapter Three: The *Jumu`ah* (Congregational Friday Prayer)

1. The Excellence of Friday — 284
2. The Merit of Supplication on Friday — 284-285
3. Desirability of Sending Many Blessings and Peace upon the Prophet (PBBUH) on Friday and Its Night — 285
4. Desirability of Reading Surat Al-Kahf (the 18th Chapter of the Qur'an) on Friday and Its Night — 286
5. Washing, Beautifying Oneself, Applying Perfume, and Using *Siwak* on Friday — 287
6. Going Early to the *Jumu`ah* — 287
7. Crossing by Stepping over the Worshipers during the Friday Sermon — 288
8. Performing Voluntary Prayers before the Imam Comes to Deliver the Sermon — 288-289
9. The Obligation of Attending the *Jumu`ah* — 289-290
10. Who Is Obliged to Attend the *Jumu`ah* and Who Is Not — 290-293
11. The Time of the *Jumu`ah* — 293
12. The Least Number of People Who Need to Be Present to Hold the *Jumu`ah* — 293-294
13. Delivering the Friday Sermon — 294-298
14. Voluntary Prayers before and after the *Jumu`ah* — 299
15. *Jumu`ah* Coinciding with `Eid Prayer — 300

Chapter Four: The Two `Eid Prayers

1. Desirability of Bathing, Applying Perfume, and Wearing Best Clothes — 302
2. Eating before Going out to Pray *`Eid-ul-Fitr* (the Festival of Breaking the Fast) — 302
3. Going out to the Prayer Place — 303

4. Going to the Prayer Place by One Route and Returning by Another — 303-304
5. The Due Time of Offering the `Eid Prayer — 304
6. The Azan and *Iqamah* for the Two `Eid Prayers — 304
7. *Takbir* in the `Eid Prayer — 305
8. Voluntary Prayers before and after the `Eid Prayer — 306
9. Delivering a Sermon after the `Eid Prayer — 306
10. Making up for the `Eid Prayer — 307
11. *Takbir* on the Days of the Two `Eids —307-308

Chapter Five: The *Janazah* (Funeral) Prayer

1. The Merit of the Funeral Prayer — 310
2. The Conditions that Must Be Met to Perform Funeral Prayer — 311
3. The Integral Parts of the Funeral Prayer — 310-313
4. The Position of the Imam during the Funeral Prayer — 314-315
5. Offering the Funeral Prayer for More Than One Deceased Person — 315
6. The Desirability that Worshipers Align Themselves into Three Rows — 315-316
7. Who May Be Prayed for and Who May Not — 316-319
8. Offering the Funeral Prayer at the Grave after Burial — 319-320
9. The Difference between Praying at the Grave and Praying towards the Grave — 320
10. Funeral Prayer in Absentia — 321
11. Women Performing the Funeral Prayer — 321
12. The People Who Are Most Deserving of Leading the Funeral Prayer — 322

Section Five

Chapter One: Voluntary Prayer

1. Legitimacy of Offering Voluntary Prayers — 325
2. Desirability of Praying the Voluntary Prayer at Home — 326

3. Permissibility of Performing the Voluntary Prayer while Sitting although the Worshiper Is Able to Stand — 326
4. Unrestricted Voluntary Prayer (with Unspecified Number of *Rak`ahs*) — 326
5. Restricted Voluntary Prayer (Confirmed and Non-Confirmed Sunnah Prayers) — 327-330
6. *Salat-ul-Istikharah* (Prayer for Guidance) — 331
7. *Salat-ul-Tawbah* (Repentance Prayer) — 332-333
8. *Salat-ul-Hajah* (Prayer of Need) — 333
9. *Sujud-ul-Tilawah* (Prostration of Recitation) —333-337
10. *Sujud-ul-Shukr* (Prostration of Thankfulness to Allah) — 337-338

Chapter Two: *Witr* (Prayer with an Odd Number of Units)

1. The Time of Performing the *Witr* Prayer — 340-341
2. The Number of *Rak`ah*s of the *Witr* Prayer — 342-344
3. The Surahs Recommended to Be Recited in the *Witr* Prayer — 344
4. No Two *Witr* Prayers in One Night — 344-345

Chapter Three: *Qunut* (Supplication Recited while Standing after Bowing in the Last Unit of Prayer)

1. *Qunut* during the *Witr* Prayer — 347
2. *Qunut* during the Five Daily Prayers — 348
3. *Qunut* during the *Fajr* Prayer —349
4. The Position of the Four Schools of Islamic Jurisprudence on *Qunut* during the *Fajr* Prayer — 350-351

Chapter Four: *Qiyam* (Optional Prayer at Night)

1. The Merit of Praying *Qiyam* — 353-355
2. The Etiquette of Praying *Qiyam* — 355-357
3. The Time of Praying *Qiyam* — 357
4. The Best Time for Praying *Qiyam* — 358
5. The Number of *Rak`ah*s of the *Qiyam* Prayer — 358-359

6. Making up for Missed *Qiyam* — 359

Chapter Five: *Duha* (Supererogatory Prayer before Noon)

1. The Merit of Praying *Duha* — 361
2. The Ruling Pertaining to *Duha* Prayer — 362
3. The Time of Praying *Duha* Prayer — 362
4. The Number of *Rak`ah*s of the *Duha* Prayer — 363

Chapter Six: *Sutrah* (Barrier Placed in Front of a Person Praying)

1. The Ruling Pertaining to *Sutrah* — 365
2. The Objects that Can be Used as *Sutrah* — 365
3. The *Sutrah* Used by the Imam also Works for the *Ma'mums* — 366
4. The Desirability of Praying Close to the *Sutrah* — 367
5. The Prohibition of Passing in front of the Praying Person and Their *Sutrah* — 367-368
6. The Legitimacy of Pushing away the Person Who Passes in front of the Praying Person and Their *Sutrah* — 368-369

I intend by this work Allah's Sake. To broaden the scope of its benefit, I preferred to publish the two parts (Taharah and Salah) in one book encompassing a simplified collection of the rulings on Taharah and Salah from the two infallible sources of Islamic legislation, which are the Book of Allah and the Sunnah. This is in addition to the words and deeds of the Companions and the consensus of the Muslim scholars.

I ask Allah Almighty that the readers may benefit from this work, for alone He suffices, and He is the Best Lord and the Best Disposer of affairs.

O Allah, make us among those who, when they know, they act; and when they act, they are sincere; and when they are sincere, they are recorded with You among those who are accepted, O Lord of the worlds. O Allah, please respond to my supplication.

The humbled servant who needs the forgiveness of his Almighty Lord.

Abdulbadie Yahya